

THE

Turkish Secretary,

CONTAINING

The Art of Expressing ones Thoughts, without
Seeing, Speaking, or Writing to one another;

With the Circumstances of a Turkish Adventure;

As also

A most Curious Relation of several particulars
of the *Serrail* that have not before now
ever been made publick.

Translated by the Author of the
Monthly Account.

Licensed July 3. R. Midgley.

L O N D O N,

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TO THE
READER.

THE Book now presented to thee, kind Reader, was written some few Weeks ago in French by a God-son to the most Christian King, and one that had been a Secretary of an Embassy of His Majesty at Constantinople. It was dedicated to the Grand-Duke of Tuscany; and met with so very kind a Reception at the Courts of France and Florence, that the Author had extraordinary Praise and Presents conferred upon him by the two Sovereigns. and this his Performance has an universal vogue among the two Nations. As the Translator flatters himself he has done the Original justice; and as no Countrey is more fam'd than Old England for Hospitality, he does not question but the Turkish Secretary will meet with as kind Treatment here as among the French and Italians. He has, at least, the Charm of Novelty. All our other Relations concerning Turkey, treat only of Policy, Fire and Sword, whereas this displays nothing but Flowers, Fruits and Gallantries, which I should think most seasonable; so that I may well expect it to be kindly taken. And as a long Grace to a good Meal and Appetite is unmannerly; so Gracious Reader, adieu.

T H E
TURKISH SECRETARY:

O R,

*The Art of making ones mind understood without
Speaking, Seeing, or Writing to one another.*

THere are several Ways of Expressing Love. The first School is that of Nature, and all the Lessons which the Poets have given for this purpose would be useless without the assistance of that Universal Mistress.

All Animals in general make use of it, but it is only for the Conservation of their Species. Man to whom the use of Reason is peculiar, never Loves without endeavouring to augment his Pleasures by new Inventions. He Employs all manner of means to make the beloved Objected sensible of, and acquainted with his fond thoughts. A Lover full of the Troubles which his Love occasions in him, Expresses himself sometimes by Word of Mouth; He makes use of Writing by the liveliest strokes to represent the ardency that burns him, and upon failure of Voice and Writing, he endeavours to make known by the Different motions of his face, the Sentiments of his heart. This is much the manner of making Love in a free Countrey, where it is easy to communicate, and where you may speak, see, or write to one another.

There are Nations that do not enjoy this advantage. The greater part of the *Turks* can neither read nor write, and have not any freedom of communicating with Women. Yet are they not insensible; On the contrary they seem to be more susceptible of Love, than any other of the *Eastern* Nations,

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where

where the Commerce of Women is equally difficult. They abandon themselves entirely to this Passion; they make it their Sovereign Pleasure; they push it even to fury. Nay, it has been averr'd to me that there are *Turks*, both Men and Women, who to prove their Love in their Extravagancies, run Daggers into their Arms, and cause burning Sulphur to be dropt into the Wound; and I have commonly seen them, bite a piece of the flesh from off their Arms, suck and drink the blood of it, and leave a burning Match to consume it self upon the Wound.

Thus it is not to be wonder'd if a People of so hot a Constitution, when they want the usual means of making known their Passion, endeavour to invent such as are Extraordinary. Flowers, Fruits, Woods, Odoriferous Simples, Silks, Gold, Silver, Colours, Stuffs, and in short all things that serve to the Commerce of Life, do among the *Turks* partake in that Love. This Skillfull Master whose Empire, by Establishing it self strongly over all Creatures, proves it self by this maxime of giving Wit to such as have none, of Suggesting Inventions for the bringing about Designs, which it causes to be conceived, does not fail to Exercise its Power in the need Lovers have of it in *Turkey*, where the more difficult is the frequentation of Men with Women, the more Projects and Enterprizes does this Passion seem there to occasion, particularly in the minds of Women, to overcome the Obstacles they meet withall in their Amours. Surprizing stories are told us upon this Subject, and which seem incredible. Certain it is that this Sex being the most attackt by that Violent Passion, is not the most blameworthy in the World, if it studies all possible means to procure its satisfaction.

The Custom of a *Turk's* taking a Young Person for his Wife, without having ever seen or known one another, but only in concert with the Maids Father, or with some other Relation; the usage of Marrying a Maid as soon as she is thirteen or fourteen years Old; the Number of Wives the *Turks* are allowed to have, and their manner of considering them in that Estate, not otherwise than as being proper to afford them Children, and for all the World as they do their
Horses,

Horses, when they think fitting to use that which pleases them most ; All these Reasons and many more that cannot handsomely be unfolded, are very prevalent to take away from Women the pleasure of their Husbands, and to Excuse them if in spite of the rigour which keeps them penn'd-up and inaccessible, they Employ all sorts of Inventions to revenge themselves of such Injuries and Provocations, by a Commerce of Gallantry with some Lover.

This is a Subject that would lead me too farr, but to come to the manner of their writing to one another without Pen, Ink and Paper, by the means of Flowers, Fruits, Woods, Silks, Colours and other things, we cannot positively affirm that this was invented by the particular *Genius* of Lovers. There is reason to believe that this comes from the Ancient manner of Explaining ones mind by Cyphers, and by Figures such as were the *Hieroglyphicks* among the *Egyptians*, before Letters were invented. Be it as it will all these things which the *Turks* call *Selam* in this use, that is to say Safety, or desire of Peace, have their Naturall or Allegoricall Signification and Worth, insomuch that a little Packet of about an Inch bigg, if you have a regard to what it contains, composes a very Expressive Discourse, which is understood by the Interpretation of the name of Each thing they send.

For Example, a bit of Sugar in *Turkish* call'd *Cheker*, will signify *seni Madem tcheker*, which is as much as to say, *My Bosom longs for you, My Heart wishes for you passionately*. A Stone which in *Turkish* is called *Tach*, will be interpreted *Koyalum bir yastuga bach*, that is to say, *let's lay our heads upon one and the same Pillow*.

This is also Explain'd by a Phrase, whose first Syllable is like to the first of the Name of the thing which one sends, as *Mavi*, which signifies *Blew*, will signify *Mail oldum*, I am fallen in Love. *Karenfil*, which is a Pink, or a Clove-Gilliflower, will signify *Karenfil sen Kararung yok, ben seni tchoktan severem meyer benden hbaherung yok* ; Which signifies you are a Pink, a Beauty not to be parallel'd ; a long long time have I lov'd you without daring to let you know it. A Plum in *Turkish* call'd *Erik* will give to understand *Eridik*, which is as much as to say, *We are dissolv'd away in grief*, and the like of others, which custom

authorizes rather than any certain Rule; for the *Turks* do not only take the just Explication literally; but also sometimes Metaphorically, and by helping on a little for the Connexion of the sense. For Example, they are minded to Express these words.

I am Extremely in Love with you, the Torment my Love makes me suffer makes me faint away and almost run distracted. My Heart breaths after you with passion, wishing you to bring it the necessary Remedy, &c.

They will take a Grape, Blew Silk, a Plum, a Pea, a bit of Sugar, and a little *Aloes Wood*, which is common in *Turkey*, and they will observe to range all these things well, and bind the Silk in such manner, that each thing may gradually discover it self, and be orderly Explain'd as the following Table. will let you see.

	<i>A Grape.</i>	<i>Blew Silk.</i>	<i>A Plum.</i>	<i>A Pea.</i>	<i>Sugar.</i>	<i>Aloes Wood.</i>	<i>Selam,</i> <i>Or a thing</i> <i>that is sent.</i>
Names.	<i>Mum.</i>	<i>SPadi.</i>	<i>Erisk.</i>	<i>Pohout.</i>	<i>Uheker.</i>	<i>Eud Agadgi.</i>	
Significa- tion.	<i>Ek elafum</i>	<i>SPail odum</i>	<i>Erisk.</i>	<i>Terbunden odum bel- houb.</i>	<i>Seni ma- dem icheker.</i>	<i>Bachlung Aladgi.</i>	
Constu- ction.	<i>My Eyes.</i> <i>I am fash'n</i> <i>in Love.</i>	<i>We dissolve</i> <i>away.</i>	<i>My torment</i> <i>makes me</i> <i>mad.</i>	<i>My Bosom</i> <i>longs after</i> <i>you.</i>	<i>Physician,</i> <i>Remedy of</i> <i>my head.</i>		

All these Phrases joyn'd together frame a Letter by tacking them a little for the Connexion of the Sense. Thus when you write,

My Eyes, I am fall'n in Love, We are Discol'd away, My Torment makes me Mad, My Inclinations, My Bosom attracts you, Physician Remedy of my head.

This is as much as to say, *My Heart, My Dear, I am fall'n in Love with you, and the Torment I am under from my Passion, makes me sometimes faint away and then again almost rendered. My heart passionately desires you to bring it the necessary Remedy.*

Though there are *Selams* to which the *Turks* give severall Significations, of which they ever take that which suits best with the Other things that go along, I have only applyed myself to give them one simply, that so I might not occasion a Confusion that could be only unravel'd by long practice; But it is to be observed that as the *Turks* have no Gender, and that they equally say with us, a *handsome Man* and a *handsome Woman*, the same Terms and Phrases serve for Lover and for Mistress.

This way of Expressing a Passion, as Extravagant as it may be, has, nevertheless, it's prettinesses; and that it only proceeds from a great want of Liberty, and from the ignorance of the most Common Science which is that of Reading and Writing; Yet is it so Gallant and Ingenious that those who know how to read and write, do not disdain to make use of it. They Phancy these *Selams* to have more efficacy, and to make greater Impressions upon the mind, then the Characters that are form'd in a Letter; which besides, being liable to interception, would endanger the two Lovers secret, which is but too usual in Amorous Commerces.

The Persons that are wont to make use of *Selams* have ever a little Cabinet full of all the things that compose them, and they know their Significations so well by heart, that they use them with great readiness, either in Writing or making an Answer. Perhaps you may object to me, what I myself sometimes said to the *Turks*, that with these *Selams* one cannot act so freely in the search of some quaint turn of Phrase, or of some new Expression which the Wit and Hearts of Lovers may Suggest, so to distinguish ones self with the beloved Object, and to insinuate our selves

selves into its Affections after a more agreeable manner. And indeed, these *Selams* being common to all sorts of Persons, The Woman of the least Ingenuity may say as fine things as the most Understanding Man in the World. In answer to this I shall quote what the *Turks* retorted upon me. Though that the reason I have alledg'd may be destroyed, since the Wit does not in some manner leave to employ it self, and express it's gallantry and politeness in the Choice and ranging of the *Selams* that one sends, though it were absolutely true, what necessity is there of spending time in needless words? This is good for Infidel's, say the *Turks*, who have only windy flourishes of Discourse; but for their parts they go directly to the point in all things, particularly in a matter, wherein they hold that all Discourse is Superfluous.

For this reason is it that without making use of Circumlocutions or Equivocations, they make no difficulty as well Women as Men to explain their minds freely and express things as they think them, believing (saving some Rules of Decorum) that there is no more harm in the one than the other, since the Sin consists in the Intention. It suffices them that with these *Selams* they give to understand all that can be said and written in a Commerce of Amity and Correspondence as is very feasible, as will be made manifest in the Series of this Discourse.

But that we may the more delightfully introduce the usage of those *Selams* or mute Characters, and give a more perfect understanding of the *Turks* manner of interpreting them, I will relate a little History that has happen'd in my time, which I learnt from an old *Jewess* called *Boul-Ester*, who was the Principal Actress in it, to which I will add a Character of all the Phrases that may be employed, and a little Dictionary of Flowers, Fruits, Stuffs, and other things that serve instead of these same Phrases, such as I had at *Constantinople* in *Turkish* Terms and Characters: I have here retrenched them that so I might not perplex the Reader by words of a Foreign Tongue, wherein he would not be bound to believe me, having only contented my self with faithfully Translating them, and with instancing the Approbations thereunto annexed, and which I took upon the places, as well as to my History, which he will allow Credence to if he thinks fitting.

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As to the *Turkish* proper names that may be met withall in this Book, they are to be pronounced exactly in the same manner as they are writ in *English* Characters, and not by Corrupting them, as most of those do, especially the *French*, who read these sorts of things, out of a mere Fancy of strange Difficulties in pronouncing a Language, against which they are unjustly prejudic'd. From thence is come the error of Pronunciation, which is committed when one is obliged to read in *English* proper Names, and other *Turkish* words, which it would be much more easy to pronounce naturally as they ought to be pronounced, than after the manner People do pronounce them. For example the name of *Murad*, as it is pronounced in *Turkish* is much softer and easier to be read and pronounced in *English* than is *Mourat* or *Amurat*. *Sarai* which is the true word, would be much smoother and easier than *Serraglio*. *Ahmet* is easier than *Akhotmet*, which is often taken for another name than *Ahmet*, though it be the same. It is the like with a world of others, which People seem to have taken delight in maiming and guelding. This would be very blameable, if a too antient usage, and a Complaisance for the Publick, which I my self have had, did not render those excusable that have written in this manner; but they too often commit a fault, in which it is convenient to give an explication that will not be void of use for those that daily read Gazettes, and the most considerable matters that concern *Turkey*.

In speaking of the *Pacha's*, some will absolutely call them *Bachas*, others read *Pacas*, or *Bacas*, others write *Bassas*, and none of all these speak right, confounding together the words of *Pacha*, *Bacha*, and *Bachi*. Certain it is that all the world is not bound to know the difference there is between these three words, but those that write concerning them ought not to be ignorant in this point, that so they may make them to be well pronounced, and understood in such manner as they ought to be understood and pronounced.

Pacha, which imports Viceroy, is a Diminutive of *Padichah* which signifies Emperour. This Title is conferred on the Governours of Provinces, as *Pacha* of *Aleppo*, *Pacha* of *Cairo*, *Pacha* of *Cardia*, &c. It is likewise given to Lieutenant Generals;

to the High Admiral *Capoudan-Pacha*, derived from the word *Capitano*; to the Controulour General of the Finances *Defterdar-Pacha*; to several other great Officers of the Empire, and to those that have stood possess'd of the Dignities to which that Title is annexed. *Pacha* is subordinate to *Vesir*, not *Visir* or *Visier*, which in its *Arabick* Etymology signifies Porter, as if one should lay the Person in whose Prudence and Conduct is confided the whole weight and Government of the Empire.

Bassa was never said in *Turkish*; It has been borrow'd from the *Greeks*, who not being able to pronounce the *Ch* eitherwise than as two *ss*, lay *Passa* instead of *Pacha*, and the change of the *P* to the *B* is made by Corruption or mistake of the word *Bacha*, which is a very mean Title, and that of which is annex'd to very Honourable Employments, nay and that are the Principal of the State.

Bacha and *Bachi* do both derive themselves from the same word *Bach*, which signifies Head, Chief; But they are extremely different in Application: *Bachi* is bestow'd upon several very considerable Officers of the Empire, and to all the Chief Commanders of any Body, Company, Brigade, or Party.

Bacha is commonly taken for the *Tenizaries*, and for all sorts of People of the lowest Condition whom they call *Ibrahim Bacha*, *Osman Bacha*, *Eumer Bacha*, *Mustapha Bacha* &c. As if we should say in *English* to People of the lowest Rank, *Master Peter*, *Master John*, *Master Thomas*, &c. And as it would be very ridiculous to confound *Master Peter*, *Master Thomas*, *Master John*, with *Master of Accounts*, *Master of Requests*, *Master of the Wardrobe*, &c. so it is no less ridiculous in regard of the *Turks*, that one confounds the word *Bacha* with that of *Pacha*, which signifies *Viceroy* Governor of a Province, or with that of *Bachi*, which signifies *Master*, *Chief*, *Superintendent*, or *Commander*, as the *Topchi Bachi* Grand Master of the Artillery, Chief of the *Canoniers*; the *Bostangi Bachi*, Master Gardiner, Lieutenant of the Policy of *Constantinople*, and Superintendent of the *Imperiall Gardens* and Houses; the *Capidgi Bachi* who are as it were the *Grand Signiors* Gentlemen in Ordinary. The *Tchauch Bachi*, Commanding the Companies as it were of Gentlemen-Pensioners, and Sundry other considerable Officers of the Port.

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Port. After this petty Observation which does not ill become the Character of the *Turkish Secretary*, since it concerns the speaking and Writing well, I proceed to the History of the Old Jewels.

THE HISTORY OF *YOUSSUF-BEY and of GUL-BEYAZ.*

IT is the Custom of the *Turks* in publick Merriments to spend the three days of the *Bairam*, which is their feast, of all the year the most Solemn, after a Fast of thirty Days, as is that of *Easter* among the *Christians*. The *Turkish* Princesses and Ladies of the first Quality that have their Palaces and Abodes in the City of *Constantinople*, and in the Neighbourhood, repair to the *Grand Signiors Seraglio* to visit the *Sultana's*, that are not to be seen at another time, and there they spend those three days in sports and Gallantries. The Slaves that are not Employ'd in Singing or dancing, which makes up the Principal Divertisement of the Princesses, withdraw into some By-Apartment where they contribute to each others Mirth and Recreation.

Upon a certain Day that *Bournaz Haideg Sultan*, Sister to *Sultan Murad*, went to the *Seraglio* to visit the *Sultana Valide*, Mother to the *Grand Signior Mahomet* the 4th, now lately Depos'd, these two *Sultana's* meaning to be private, dismiss'd for a time all their Slaves, out of their Presence. Some that were most Intimate struck off from the rest, that they might discourse with the more freedom, and went to

fit in a great *Kiochque*, or House of Pleasure to take the Air. This Banqueting-house look'd upon the Gardens of the *Seraglio*, and upon the open Sea, that washes the great Front of the City of *Constantinople*, on the sides of the Isles of Princes.

Their Discourse happen'd to fall upon the Amours of *Gulbeyaz*, which signifies *White-Rose*. She was the *Sultana Valide's* Principal Slave, and had some Years ago been taken out of the *Seraglio* to be given in Marriage to the Son of a rich *Pacha*, thro' adventures as Whimsical as they were propitious for her.

All the Slaves Mutually entreated their Companions to tell that Story; but as one of them called *Fatma*, was better acquainted with it than the Rest, thro' her having been concern'd in it, and by *Gulbeyaz* having made her her Confident without Reserve, they earnestly entreated her to relate it, which she did in these terms.

Gulbeyaz had reach'd to Fifteen or Sixteen years of Age, without being acquainted with Love, though she had dayly heard the other Maids her Companions discourse of that Passion, which produced such strange effects, that it made them at the same time proceed from joy to sadness, and from Love to Jealousy and Despair, Insomuch that their Countenances chang'd as often as their hearts were ruffled with different Motions.

So pitteous an Estate had made *Gulbeyaz* afraid of such like Engagements, and she had shunn'd them as much as was possible for her; but at length Love being provok'd by the resistance of so beautifull a Person, constrain'd her to buckle to his Power, and inspir'd her with Sentiments of tenderness for a Young *Turk*, the Neighbour of a *Jew*, at whose house she had been boarded with several other Slaves above her Age. She was plac'd in that Family to learn to Read, Write, Sing, Dance, Play upon Instruments, and the other Exercises that are commonly taught us, so to polish and render her worthy of being introduced into this *Seraglio*, where *Gulbeyaz* remain'd for three years, after which she went out hence, with a fortune equal to her Merit, and the greatness of her Love.

This *Turk* call'd *Youssuf-Bey*, the Son of *Mehemmed Pacha*, *Seraskier*, was the Neighbour and much the friend of the *Jew*,
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at whose House *Gulbeyaz* was plac'd, and he frequently went thither to hear her Sing, and play upon a Psaltery, which she did incomparably better than any Body in the World.

She was then in her Sixteenth year, and *Toussuf* conceived so much Love for her, that to see and hear her the oftener, he spent Days and Nights in his Garden, which was contiguous to that of the *Jew*, or at Windows that look'd upon a Place where *Gulbeyaz* was wont to walk: Nay one day he would needs discourse her upon the Passion she had produced in his heart, but his Amorous Cajolleries made so little Impression upon her mind, that as then she had not the least Sentiment of tenderness.

Some time after, the Person that had plac'd her at the *Jews* House finding her sufficiently instructed, presented her to the *Sultana* our Mistress. Absence which is a great Remedy against Love, instead of stifling *Toussuf's* Passion, did only serve to augment it, while that *Gulbeyaz* lived very peaceably in the *Seraglio*, where Love as yet had not disturb'd her Repose.

Toussuf try'd all manner of ways to have some Account of the Dear she he adored. All his Endeavours were in vain; the Doors of the Womens Apartment are inaccessible Places. The Eunuchs that keep them being peevish, and vex'd to see themselves depriv'd of what might render them agreeable to so many Beauties as they have under their Charge, become jealous of them even to fury, and have piercing Eyes that discover their very least steps.

So many Difficulties had almost pawl'd *Toussuf*, who had spent near three years in Abortive Endeavours. He gave himself up to Grief and Complaints, when that one of his friends, who shar'd in all his Afflictions, inform'd him that a *Jewess*, call'd *Boul-Ester*, had a free Access into the *Seraglio*, where she sold a World of Toys to the *Sultana's*.

Toussuf who had Wit and Money, avail'd himself of his Friends advice, and thence conceived good hopes, both for that he was prodigiously rich, and that he knew with Money the most Difficult Enterprises are brought about. He resolv'd to entrust his Passion in this *Jewess*, and to make her his Friend, wherein he found no great Difficulties, because that considera-

ble Presents, and the promise of redoubling them in case of good success, immediately engag'd the *Jewess* to serve *Toussuf* in his *Amour*.

He encharg'd her with a pair of Pendants, which were two Emeraulds of the Pear Cutt, with a pair of Diamond Bracelets and with a Girdle garnish'd with Rubies enchac'd in enamell'd Gold. He accompanied this Present with a Letter written with his own hand, and with a *Selam*, contained in a Gold enamell'd Watch Cover enrich'd with Diamonds.

He conjur'd this Toy-woman to use her utmost Industry to make *Gulbeyaz* sensible of the excess of his Love, and to represent to her the Disorders which this Passion had occasion'd in his Bosom; the State challenging pity to which it had reduced him; that *Gulbeyaz* had been now near three years in the *Serraglio*, without his having been able to find out an occasion to have the least tydings of her, and that he was ready to dye if all he had suffer'd for her sake was incapable of inspiring her with some Compassion and Acknowledgment for him.

The *Jewess*, who was extraordinary Sly and Cunning, coming to the *Serraglio*, after her usual manner, watcht the time that the *Sultana Valide* was not visible, and seeking for an occasion to speak conveniently to *Gulbeyaz*, she entreated her to give her leave to rest a little in her Apartment, which *Gulbeyaz* could not civilly refuse her, being of all the Maids this Toy-woman was the most familiarly acquainted withall, by reason of her employ of the *Sultana's* Treasures, to which she had attained in a very little time by her merit, and by that Princess's most peculiar esteem.

Women are naturally curious; *Gulbeyaz* immediately askt the *Jewess* what she had new to shew that day, and having told her that she brought Jewells, she extoll'd their Beauty and Perfection, and taking out of her Bosom a Box wherein they were contain'd, she shew'd them to *Gulbeyaz*.

The fire and lustre of these Precious Stones which *Gulbeyaz* ey'd attentively and with a wishing look, put her upon decking her self with them for a moment, and the *Jewess* did not fail by her flatteries and praises to engage her often to consult her Table-Glass, which she found by Chance, and which made her observe

observe an Extraordinary flushing in her face, occasion'd by Vexation and Spight, for that fortune had not favour'd her with the like Treasure.

Boul-Ester who plainly perceiv'd all that pass'd in *Gulbeyaz* heart, and that she was falling into the snare, judg'd that all Moments were precious, and fancy'd it to be now time to play her part, and to discover to this fair one the subject of her Commission; by delivering her *Youssuf's* Letter and Present.

Charming Gulbeyaz, (said she to her) *I must own t'ye that I cannot but wonder that the Sultan is not taken with so many Beauties, and with so many Attractions as I observe in your Person. There is nothing in you, but what is capable of inspiring Love, and if his Highness had seen you thus adorned, the Sultana would be jealous, and I can easily persuade my self of the Truth of what has been affirm'd to me of the passion which a Young Turk, call'd Youssuf had for you.*

Tho' since *Gulbeyaz* had been in the *Seraglio*, she had neither heard talk of the *Jem*, at whose house she had been boarded, nor of *Youssuf-Bey*, yet that name made her change Colour. This young Man's Passion was not unknown to her, since he had discours'd her upon the torments she made him to endure. She did what she could to dissemble her surprize, and conceal the Disorder of her mind, but the poyson that had so long been shed therein, without her perceiving it, discover'd it self in spight of her, by a sigh that broke forth from the bottom of her heart, and which she could not keep in.

Boul-Ester availing her self of the Disorder she knew *Gulbeyaz* to be in, did so lively represent to her *Youssuf's* Passion and Merit, that she perfectly insinuated him into her heart, tho' this fair one durst not yet however declare her self openly. The *Jewess* presented her at the same time with the Box of Diamonds, and as she fancy'd it to be a thing that she only shew'd her, Curiosity made her open it; but instead of a Watch-movement, she found a letter in it, which oblig'd her to shut it again immediately to restore it to the Toy-woman. She pretended to be vex'd, though she would willingly have been inform'd of the Contents of the Letter, not doubting but that it was a Declaration of *Youssuf's* Passion, who began

to, please her. The Jewess who had too much Experience to be a stranger to and not understand this feint, press'd her so earnestly to take the Box again, that she could not decline it, but she protested to her, that it was only out of Complaisance, and to free her self from her Importunities.

In taking out the Letter Gulbeyaz found underneath a little Pacquet, which contain'd a *Selam*, but as she was impatient to read, she immediately open'd the Letter, which was conceived in these terms.

To see and Love you, Divine Gulbeyaz, were to me but one and the same thing. Heaven that made you so beauteous, ought to have made you more sensible, or not to have inspir'd me with so much Love with so little hopes. My Passion is as old as the knowledge I have had of your merit; and time which consumes all things has only served to augment it. Now for several years have I not been my self; and only live for you. I spend both days and Nights in that part of my Garden, whence I heard you Sing, and Play upon Instruments, and whence I some times discours'd you. That Place which was the Confident of my Pleasures, is at present of my Torments; and will be quickly that of my Grave, unless you cause my destiny to be chang'd, being no longer able to live without seeing you. I know the difficulty of this Enterprize; but, incomparable Gulbeyaz, if you would have a little Compassion of him that languishes away for you, and grant him the happiness of throwing himself at your feet, leave all things to the Care and Contrivance of the prudent Boul-Ester, she'll know how to manage both my good fortune and your Reputation.

The reading the Letter gave Gulbeyaz the Curiosity to open the *Selam*; It was compos'd of Ginger, with Yellow-Wax, a bit of Cloath, of Coal, Alum, Cypress, wrapt-up in Pearl-colour Silk, whose Signification is;

Feign would I, My Eyes, that you were fully inform'd of the Love I have for you; It robs me of my self, and if you do not take pity of the Condition I am in, I shall dye while you enjoy a happy Life. Honour me with an Answer, and put a period to my torments.

Though Gulbeyaz pretended the not being well pleas'd with this Declaration which she found too free, yet was her heart Extremely well Satisfy'd with *Rosfig's* Constancy. This Heart of hers

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hers spoke to her in his behalf, & there needed no great Endeavours to persuade her that he lov'd her, and inspire her with tenderness.

The Jewess, who studied *Gulbeyaz's* Countenance, perceiving the effect of the Letter and *Selam*, offer'd her at the same time the Jewells with which she was already deck'd. Her reason which was not as yet wholly prepossess'd, made her refuse them flat and plain. She gave her to understand the injury that this would do her Reputation, if the *Sultana* discover'd it, and that she ought not to accept a Present, much less embrace an Intreague that might be the occasion of her ruine. At the same time she took off those Jewells, and restored them with the Box, only keeping the Letter and *Selam*.

Boul-Ester, whom long Practice had rendered a Person of large Experience, was persuaded that an over-great Earnestness does sometimes hinder the success of what one most wishes: wherefore without insisting longer to make *Gulbeyaz* take the Jewells, she contented her self with minning her of the acknowledgment that is owing to Persons that have favourable Sentiments for us, and that the Law of Nations required that she should at least return an Answer, without which there would be occasion to doubt of the fidelity of her Message.

Gulbeyaz fell happily into the Trap, and fancy'd she should gain a mighty Victory over her self, by returning *Yousuff* an Answer quite contrary to what her thoughts were for him, nay and to what she had newly done in keeping his Letter and *Selam*: For her Answer was as now follows.

I know you to be a Romancer, and think to expose me to your Rail- lery, Recollect your self, and remember that I am very angry at your temerity, and that I will never consent to your fond Pretensions. This was express'd by a Pepper Corn, a little bit of Parchment, of Velvet, a small Splinter of Box, a Pistacho, a piece of Glass, and all these things made a small Pacquet in a piece of Cloth, by which forsooth she would feign let *Yousuff* know that *Gulbeyaz* was weary of his Importunities.

She was too high and arrogant both in Language and Action to continue so long. And this Consideration did in a great measure comfort *Yousuff*, for otherwise Spite and Vexation would have

have sent him to his Grave, if his Mistress's over-great Affectation to oppose his Addresses, had not made him guess she would yield in a little time.

Thus, far from being pawl'd, he grew more and more fortified in his Resolution. The *Jewess* did more than a little contribute thereunto, by giving him a faithfull Account of all the Circumstances of her Conversation with *Gulbeyaz*, and by encharging her self with a second Mute Letter, which he gave her for that beauteous Person. He was not willing to make use either of Ink or Paper, for fear of some Accident, and besides he perceiv'd by experience that she perform'd but too well in the other way of writing. He contented himself with justifying himself after a modest sort of manner, 'till such time as that he had answerable Returns from *Gulbeyaz*, who he foresaw would not be long in Debt to him.

Some days after did *Boul-Ester* return to the *Serraglio*, and entering the *Sultana's* Apartment, she Embrac'd *Gulbeyaz* in the presence of her Companions who were there, and told her I give you the good morrow and this also. At the same time she put into her hands a very little Box of Gold, that contained Tow, and a bit of a kind of Coverlet, and took out of her bosome a pair of Cizars very curiously wrought, and a pocket Looking-Glass, which she pretended to make her a present of. As *Gulbeyaz* was the she of all the Slaves, who stood the *Jewess* in most stead with the Princess, this present gave no matter of suspicion to the Rest; on the contrary, they would have been surprized if *Gulbeyaz* should not have accepted it. Now she interpreted this new *Selam* in the manner following.

If it is possible, My Dear Mistress, that I have been so unhappy as to displease you, pardon me, I beseech you, that fault, or command me to dye. I am just ready to sacrifice my Life to Express to you the Excess of my Love and of my Obedience.

Boul-Ester staid a long time in the Chamber with the *Sultana*, who consulted her upon the Quality of certain stuffs for a furniture, and in putting up an Extraordinary fine *Heron's* Top which she had shew'd her, she entreated *Gulbeyaz* to order a Glass of Water to be brought her into the Anti-chamber, for her to drink at her going away, which was as much as to say

say that she desired an Answer.

The obligation of being always with the Princess, had hinder'd *Gulbeyaz* from getting a *Selam* ready as baughty as the first. This Constraint occasioned her entertaining a secret joy, though otherwise she labour'd under an extraordinary impatience to discourse *Boul-Ester*. Yet had she not the opportunity of doing it that day, by reason of the world of Maids that flock'd from all parts of the Lodgings to see what the Jewess had brought.

All that *Gulbeyaz* could do was to give her hastily a *Selam*, in bidding her *Adieu* in the same manner as the other had bid her good morrow. This *Selam* was more succinct and much less severe than the former, in which *Gulbeyaz* has told me several times that she pretended so much rigour only on the account that she thought Honour and Decorum engaged her thereunto, that so she might not yield otherwise than in form, and that she might charge to time and the perseverance of her Lover the excuses of a Passion, which she had been but too sensible of from the first Declaration.

Wherefore *Gulbeyaz* told *Boul-Ester* just as she was going away that she had several Commissions to encharge her with, but wanting the opportunity of unfolding her mind to her, she entreated her only for that time to take a

* *Themen*, and with it to buy her Pens to write, like to one she gave her in pressing her hand, to which she added that this was all that time and her Devoir to her Mistress did permit her to tell her; as, indeed, was true.

* A Current Piece in Turkey of about a Groat or five pence value.

Her Eyes and the tone of her Voice gave *Boul-Ester* much more to understand than did the *Themen* and the Quill, which signified however, that as she had not any proof of the Sincerity of *Youssuff's* words, she did not advise him to suffer any longer for the love of her.

This was for all the world like casting Oil into the fire, and does plainly manifest the blindness of those that love. *Gulbeyaz* would not have her Lover think of her, and yet could not forbear thinking continually of him. In short, there was no resisting Destiny, which treated them both in the manner you are going to hear.

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The more *Youssuff* and the *Jewess* grew sensible of *Gulbeyaz* weakness, or rather the violence of her Love, the more did they push things to extremity; though in the upshot, *Youssuff* was found to deal upon the square. They contrived so well together the means of persuading his Mistress of the truth of this, that she could no longer decline owning that she was convinc'd of his Sincerity, and that she should willingly and delightfully make suitable returns to it, as far forth as her good Fortune would allow her the occasions.

Youssuff redoubled his Presents and his Promises to *Boul-Ester*, & engag'd her so far in his Interests, that she resolved to watch her opportunity to go to the *Serrail* in the same manner she did the first time, that is to say, when she knew the *Sultana* not to be visible, that so she might have an occasion of speaking freely to *Gulbeyaz*, and of using her utmost endeavours to satisfy *Youssuff's* Love by bringing him some favourable Declaration from his Mistress, which accordingly fell out three days after.

While that the *Sultana* did, after her usual rate, take her Repose, all the Slaves went into the Gardens to gather Flowers therewithall to adorn their Apartments, saving two, who according to Custom staid in the Princess's Chamber. During that time, *Gulbeyaz* out of a kind of fore-knowledge would needs remain alone to take the fresh air in a Balcony that looks upon the Court of the *Serrail*. There was she pensive and musing upon the Jewells which *Boul-Ester* had shewn her from *Youssuff*, and on the Disorder she was brought into by being acquainted with his Passion. Nay she began to repent her having shewn her self so scornfull, when that she perceiv'd the *Jewess* coming into the Court of the *Serrail*, and directing her steps towards the *Valide's* Apartment.

Gulbeyaz went down immediately to meet this Toy-woman, and having askt her without thinking on what she said, thro' what malice on her part, and thro' what fatality for her heart, she came just at a time they might have the leisure to continue a long while together, and discourse in her Chamber; *Boul-Ester* knowing, by the hurry and quality of this Discourse, what past in the Bosom of that Lovely Person, answer'd her that she was in hopes of gaining that day a great Victory. Being

ing both got into *Gulbeyaz* Chamber, the Jewels represented to her all that Cunning and Fancy can suggest to bring about what one has undertaken; and as it was easy for her to perceive the Progress that what she said to her made in her heart, by *Gulbeyaz* fond and hasty way of asking her whether she had a *Selam* to give her; *Yes*, answered the Jewels, taking out the Jewels she shew'd her the first time, accompanied with a very large Diamond which *Gulbeyaz* had not yet seen, and with a little Box made of one sole Emerauld. *Here's the Selam I have orders to give you with an absolute prohibition of carrying the least part of it back,*

Gulbeyaz was agreeably surprized, and beginning to open the Box, she found it to contain a Letter, which she tell immediately to a cirring, being much more eager to know what concern'd *Toussuff's* Person and the Sentiments of his heart, than to view the Jewels, which, however fine they were, much less affected her. This Ticket was the Kernel of a Nut, Sea-green-Colour'd Silk, a Grain of Corn, a little Plum, a bit of Corrail, Cherry-Colour'd Silk, Jessamin, and a little Tobacco, wrapt up in Peach-Colour'd Silk: All this was as much as to say,

I ever was in hopes that you would at the long run put a period to your rigours and my torments; but since I see the Impossibility that is met withall in this matter, and that you are inflexible to my Entreaties, notwithstanding the piteous Estate to which you have reduced me, I abandon to you all I have in the world with my Life, after Swearing to you that I act with the utmost sincerity, and that you are the only cause of my Death.

This Ticket's tenderness and sincerity, which were sufficiently proved by *Toussuff's* Magnificence and Generosity, afforded *Boul-Ester* a free Field to tell *Gulbeyaz* all she was minded. At last after many replies and great Contests on both sides, she fully convinced her by a means she could not resist.

This Toy-woman represented to *Gulbeyaz* that her Beauty being set off with the Stately Attire and Lustre which these Jewels gave her, she might chance to please the *Grand Signior*, and, perhaps, come to be *Sultana*. The pretext which *Gulbeyaz* used of the Desire of reigning at least in the heart of an Empe-

our, was a mighty help to her, to cover the Complaisance she had for *Toussuff*, and this reason having prevailed over all her own, she consented to receive the present, and began at length to declare her self for him that sent it.

Boul-Ester could have wisht that she would have become as easy to have received him himself in her Apartment: She mentioned it to her, and employed her whole Address to make her consent to it. *Gulbeyaz* heart indeed, was not altogether averse to this Proposal, but the greatness of the Undertaking and the dangers she should have exposed her self to, did absolutely hinder her from thinking on it, and whatever endeavours the *Jeneß* used to gain her Compliance, she could not as yet obtain any thing further from *Gulbeyaz*, save that she would place her self at the Windows to see her Lover in the Gardens, provided he could come thither without too much hazzard. She allowed him three days to contrive the means of it.

Boul-Ester would needs have this Permission in writing, that so she might shew it to *Toussuff*; But though Honour and Reason made *Gulbeyaz* refuse this, Love engaged her on the other side to make known to her Gallant by a *Selam* the true Sentiments of her heart, and that his Passion had nothing that displeased her. This *Selam* was put into a Silk Handkerchief Embroidered with Gold, wrought with her own fair hand, after which the Toy-woman went her ways, pretending before the other Slaves who had caught them in Discourse, that she left those Jewells with *Gulbeyaz* to shew them to the *Sultana*. *Toussuff* being impatient to learn the success of his Enterprize, waited his Confident's return, who gave him a full Account of what had passed, as also the Handkerchief sent him by his Mistress.

The joy he had in receiving this Pledge of the allowance of his Passion, transported him in such manner, that without minding what it contained, he kissed it a thousand and a thousand times, and water'd it with his Tears with the softest Expressions that Love can inspire.

When he was a little recovered from this Extasie, *Boul-Ester* made him view the *Selam*. It was of *Isabella* Silk, a little bit of Sponge, Myrrhe and Mint.

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I cannot exprest to you the excess of joy this afforded *Toussuff*. It was so great that it robbed him of Speech, and this Ravishment had lasted much longer, if *Boul-Ester*, as curious as he was satisfied, had not pressed him to give her the meaning of this Ticker, which she guess'd to be very propitious. He did so, and it was as much as to say,

I accept of your Vows, and be perswad'd of my fidelity, provided you be constant. I pray to Heaven that it would bestow you upon me, and that our Souls may be inseparable.

Is it possible, most Lovely *Gulbeyaz*, did *Toussuff* then cry out, that my Passion is pleasing to you? Is it not to amuse me, and to laugh at my torment, that you study to ensnare me and engage me further? And kissing the Handkerchief, he said, Dear Pledge of the fidelity of her I adore, will you be also of the Sincerity of her heart? Then addressing himself to the *Selam*, And you, Mute Mouth, do you assure me of the Continuance of her budding Passion?

That Wish of his Mistress's put him into a sweet Fit of Rellivity and Musing, whence he would not have quickly recollected himself, if the Moments had not been pretious to him to prepare for the intended Interview. The Difficulty of his Enterprize made him more than a little fretfull. He despaired of being able to find in the *Serrail* a Friend so faithfull as to entitle him to be made a Confident in his Amours, and his Impatience augmented sutablely as it drew near the so much desired term.

After having tormented himself extreamly about the means of bringing his Design about, he remember'd that there was an Old Chief of the *Gadins* called *Ousta Mehemmed*, who had great Obligations to his Father, and hoping that this consideration would dispose him to serve him, he resolved to go find him out.

Ousta Mehemmed, who had a natural Inclination for *Toussuff*, received him with great estimonies of kindness, and exprest to him a large Sense of Gratitude and Acknowledgment for the Benefits he had received from the *Pacha* his Father. Though *Toussuff* was perswaded of *Mehemmed*'s Fidelity, and that he knew that if he could not grant him the favour he meant to ask of him, he would, at least, keep his Secret, he, nevertheless, exacted

exact'd an Oath from him by the head of the Prophet, that he would never reveal what he had to impart to him. Then he discover'd his flame to his Friend, and did it in such melting terms, that though *Mehemmed* should not have had a desire to serve him, he could not without much ado have declined it.

I Love, said he to him, *but what avails my Love, since I may not speak to her I love? My heart is inflamed by a beauteous Prisoner. The Inside of the Serrail which is the Guardian of this Treasure, is almost impenetrable, or at least the access of it is so difficult, that there is no attempting it without great perils. Yet this is not what witholds me; My Passion which is boundless would make me attempt the utmost, if the Person I love would suffer it. I have only obtain'd to see her from a little Garden of Flowers, which is under the Sultan's Apartment. My Dear Mehemmed you must facilitate my Entrance into it, It is on you alone that the Success of this Enterprize does depend: I have built my hopes on your Friendship, and if you were formerly in Love, you will know the importance of the Service, and the greatness of the Obligation I shall have to you.*

This Discourse affected the Old man, and the Impression it made upon his mind, with the remembrance of the Disorder which the like Passion had formerly wrought in his Bosom, made him easily consent to *Yousuff's* Request, without considering the danger to which he expos'd himself in case the Intrigue came to be discovered. He promised to introduce him in the Habit of a Gardiner, and told him that he needed only to take the time which his Mistress should prescribe to him.

Yousuff immediately dispatcht *Boul-Ester* to the Serrail. He did not encharge her with any Letter, the joy he felt being too great to permit him to write, and to hazard his Enterprize by confiding it to Paper. He only sent *Gulbeyaz* a little *Selam* composed of a Pomgranate Kernel, of a little bit of Bread, with Lilly-Convally and Cinnamon. Of which the Sense is this.

The Flame which your Love has kindled in my heart, has impos'd an absolute necessity upon me of seeing you. I will do all that is requisite for that purpose, and surmount all the Difficulties that may interpose in this Design.

Though *Gulbeyaz* had a great share of Love, yet had she Reason also. She was detained by the fear that if the Intreague came

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to be discovered, the *Sultana* would cause her to be rigorously punished, thus she would and would not. But this notwithstanding there was no help, way she must give to what her Passion exacted. *Gulbeyaz* promised that the next morning at half an hour past nine a Clock, she would repair into a low Room which looks upon the Garden, and which is only parted from it by a Wooden Trellis like a Lettice, whence she would open a little Wicket which should be the Signal of her being come; that this was the most convenient time, for that the *Sultana* took her Repose after Breakfast, as well as all her Maids, and that the Eunuchs were at the outward Gate for fear of making a noise.

After this Declaration *Gulbeyaz* immediately dispatch away the *Jewess* giving her a Box containing a bit of Radish, a Grape-Seed, a little of Brick, twisted Thrid, a Pear, Myrtle and a Flower of *Narcissus*, of which the Signification is as follows.

My Eyes, it is too difficult for me to repair to you, but come to morrow and take the place which I design you in my heart. I beseech Heaven that the Enterprize may succeed, and that I may be free to express to you upon all occasions that I am wholly yours.

Yousuf was ready to dye of joy upon receiving this *Selam*. He was nevertheless uneasy through the Apprehension that his ill fortune might make him lose so favourable an Occasion. He spent the Night in cruel Agitations occasion'd in him by Hope and Fear.

At the hour prescribed he repaired to the *Serail*. His friend *Mehemmed* made him shift the Sumptuous attire he had on, for that of a Gardiner, which was of Coarse Red Serge, and a Cap a foot long, of a stuff of the same Colour. He put a Spade into his hands, and led him to the Garden, ordering him to dig the Earth, and to work upon a Bed that is under the Windows of the Apartment.

At each stroke he gave with his Spade, the Young Gardiner lift up his Eyes, to see if the Wicket of the Lettice did not open, but Unhappily the *Sultana* falling asleep a little later than ordinarily, our pretended Gardiner had the leisure to digg almost the whole Bed, before that *Gulbeyaz* could come to the Assig-
nation.

You

The Turkish Secretary.

You may judge, my Dear Companions, pursued *Fatma*, how horribly *Youssuf* was rack'd with impatience. He sometimes heard certain great Flies, that seeking passage beat against the Lettice. He Phancy'd his Mistress view'd him, and that she laugh'd to see him in that Equipage, and at the Martyrdom she made him suffer.

When that *Gulbeyaz* drew near the Window, and that through the Trellis she perceiv'd *Youssuf* with the Spade in his hand, she no longer doubted of the force of his Love, and tho' she could not without a great deal of trouble see a Man of his rank digging the Earth to have a Minutes Satisfaction of seeing her, this afforded her joy, and without considering what the delay of this happiness made him suffer, she took delight in viewing him for some time before she shew'd her self.

As he had been already at work above an hour, and that so harsh an Exercise for so delicate a Body as his, did often oblige him to rest himself upon his Spade, and to cast his Eyes from time to time to the place where his Mistress was to appear, she open'd the Lettice, and plainly perceiv'd her Lovers pain to redouble. The Spade fell from his hands, and he remain'd motionless like a Statue; but happily he was not taken notice of, by reason *Mehemmed*, who had foreseen the Consequences of this first Interview, had sent out of the way the other Gardeners that were to work in the same place.

No Torture greater than to be in the presence of what we Love, without being suffered to discourse the Party. What *Youssuf* endured in being depriv'd of that Consolation, by reason of the nearness of the *Sultanas* Apartment was no less sensible to *Gulbeyaz*, and what ever scornfull carriage she thought to have affected, she partak'd in all the Vexation that besieg'd him. Luckily the Language by signs, which is much us'd in that Court, and which they both perfectly understand, did so well supply the failure of the voice, that they parted very much satisfied with their Interview.

The Eyes, Motions of the Face, the Finger signs and gestures of the two Lovers, said more than the most Eloquent tongue could have done, which is often Mute in such like occasions, and says nothing by reason it finds too much to say. They so
very

very much delighted in this mute Conversation, that it would have lasted much longer, if *Gulbeyaz* had not heard a walking in the *Sultanas* Apartment, which obliged her to tip the Wink upon *Toussuf* to be gone, and she immediately shut the Wicket.

During all these Intrigues which I was not then acquainted withall, *Boul-Effer* who was become the Mutual Confident of their Amours, made many and many a journey to the *Serrail*. *Gulbeyaz* took no less delight in hearing from her Dear *Toussuf*, than he from his lovely Mistress. He was extremely rich, and promised her to use his utmost endeavours, and set all his Friends to work to get her out of the *Serrail* and marry her, as accordingly happen'd at the long run, after they had both exposed themselves to tryals of Love, which the more dangerous they were, the more they render'd those two Lovers worthy of each other.

The *Jewess* came twice or thrice a week to the *Serrail*, tho' she sold but very little, but she was abundantly rewarded by these Lovers, whose Presents were sufficient to enrich her. Their Passion became boundless. *Toussuf* being ever impatient and restless that he did not see his Dear Mistress, would needs attempt a second Interview, wherein he might freely and not by Signs, express by word of Mouth the excess of his Love. He laid his Design with his Confident, reiterating to her great promises if she so order'd matters as to accomplish it, and at the same time he gave her a Purse of two hundred *Séquins*, worth about five hundred Crowns. Gain thus inviting the Toy-woman she promised to omit no manner of endeavours for the making him successfull in his undertaking.

She came to the *Serrail*. and gave *Gulbeyaz* a *Selam* contained in a Cup of a most perfect Agath. It must be own'd that as Love gives wit, it borders also upon folly. *Toussuf* was minded to engage his Mistress by a rich Present. This Cup was garnished with Circles of Gold enrich'd with Diamonds, and he endeavour'd to persuade her of his Passion by a *Selam* composed of the hair of his * *Pertchem*, of a little Rose-colour'd Silk, Aloes wood, Antimony, Nutmeg, a sprigg of Broom, a little bit of Cloth, of Coal, of Pearl-colour'd Silk, and of a

* The Lock which men wear on the Crown of their head.

little Allum ; which is as much as to say,

Precious Crown of all my wishes, Nightingale whose warbling Notes are alone capable of charming the anguish of my Soul, true Remedy of the evils I endure, consider the tears that flow from my eyes, while that, perhaps, you laugh at my torture ; take pity of me, and mend but the Condition you have reduced me to. Dye I must if you do not bless me with a Letter and afford me a certain Answer.

This *Selam* and the Account *Boul-Ester* gave *Gulbeyaz* of *Toussuf*'s piteous Estate, whom she described to her languishing and dying for her, affected her so very much, that being egg'd-on with Love and Compassion, she consented to a second Interview ; but the place and Maiden Garb for *Toussuf* which the Jewess propos'd to her perplexed her cruelly. She could not well so far comply with *Toussuf*'s Disguise, as to introduce him into her Apartment, which was next of all to the Princess's. This was a ticklish matter, and which stak'd no less than Honour and Life upon the venture of this Intrigue's being discover'd. All these Considerations were sufficiently prevalent to have broken off such a Design, if Love which was still more prevalent had not absolutely cramp't them. In short, *Gulbeyaz* without further pause gave her self to *Boul-Ester*'s Persuasions, and permitted her to bring *Toussuf* disguis'd as a Maid. She even gave him the assurance of it by a little *Selam* composed of a little Cucumber, Barley, twined Silk, a bit of Latin-wire, a Grape, Millet, a little Tabby, and a little Bean ; of which now take the Interpretation.

Whatever apprehensions I may harbour that you will tumble us into strange Misfortunes if the least Suspicion be conceived of your Enterprize, yet do I hope that Fortune will not abandon us. Come, my Eyes ; I am too sensible of your torments, my heart is yours, be persuaded of my Eternal Constancy.

It was requisite to deferr it, for five or six days, because that too frequent visits might have been suspected. These were as so many Ages to the Enamour'd *Toussuf*, for whom they fitted a very neat Habit, that so his Garb answering the Beauty of his Face, whereon hair did not as yet appear, they might the more easily deceive all the Guards.

On the seventh day *Boul-Ester* and *Toussuf* disguised as a Maid repaired

repaired to the *Serrail*. The Toy-woman, who was well known, having said that she who accompanied her was her Daughter, tho' she was not wont to bring any along with her, she deceived the Eunuchs who suffering them to enter, they were conducted to *Gulbeyaz's* Chamber.

It would be a hard matter for me, my Dear Companions, to express to you *Yousuf's* concern and trouble when he found that beauteous Person almost dying in Bed, wherein she had been for two days attackt with a Pestilential Feavour, which is so common in that Countrey. You may judge whether the surprize of so unforeseen an Accident as this was not capable of breaking all the Measures of this Disguise. Little did it want but that he had made himself known; But *Gulbeyaz* who kept her judgment entire in the midst of her illness which was of three days standing, entreated her Companions to leave her for one moment alone with this *Jewess*, to dispatch some business they had together.

When *Yousuf* saw himself alone near *Gulbeyaz*, he abandon'd himself to his Grief, and forgetting the place where he was, he snatcht off his Veil, and planting himself at his sick Mistress's Beds-head, he bathed her with his tears, without being able to utter a word. *Gulbeyaz* on her part received such pressing onsets of Love, besides the violence of her Distemper, that having made a general Revolution throughout her whole Body, it gave her a *Crisis* that saved her Life, and little did it want but that she had been *Yousuf's* Death, who being in no wise to be prevailed with to forsake her Pillow, drew in the air of a Malignant Sweat, which struck him to the very heart and made him fall into a Swoon.

Houl-Ester being much perplexed at her pretended Daughter's swooning away, and so much the more through fear of the Consequences that must redound from the unraveling of this Intrigue, if *Yousuf's* Malady augmenting they should have been forced to have put him to Bed, called me to help her.

When I enter'd *Yousuf* began to breath again, and to sigh, turning his eyes towards *Gulbeyaz*, whose name he utter'd with so melting and so Amorous an Accent, that I wonder I did not take notice of the Disguise. I made no Reflexion either upon

giving the Sigh or the uttering of *Gulbeyaz* name, and I attributed to an Amity of a long date, what was only a pure effect of Love.

It was not so with *Boul-Ester*. She was so surpriz'd that all her Senses having forsaken her, and her face having changed colour she fell into a Fit. I was alone and in a very great perplexity. I left the Daughter near *Gulbeyaz* Bed, and I ran to the Mother, who was not long in that condition. After both of them were come to themselves again, I went to prepare a Cordial for them.

The amorous *Youssuf* improved that moment to the entertaining of his Mistress, which he did with a very weak and languishing voice. *Death that pursues me*, said he to her, *is much less sensible to me, adorable Gulbeyaz, than the grief for your sufferings; I should with pleasure embrace it if I thought to ease you. This you may be persuaded of, and that I should dye a thousand times rather than abandon you, if in staying here I did not expose you to a much greater peril than your Malady. I go, and I go to die, being no longer able to stand up under so many Grievs.*

Gulbeyaz being dejected by the force of her Distemper, concern'd at heart for *Youssuf*'s torment, and weakned by the vehemence of her Crisis, could no otherwise answer to such soft assurances save by tears, which made her faint away. Then was it that *Youssuf* had occasion for all his Reason to resist so many evils at a time, and do nothing to betray the Secret. *Gulbeyaz* was a long while in that condition, and having begun to breathe again, *Boul-Ester*, who was afraid of some new Accident, endeavour'd to get *Youssuf* away from the sick fair one and take him along with her. He could not resolve upon so harsh a separation, which he had a dread might become eternal; fain would he have expired before the eyes of her he loved. However he could do no otherwise than obey his Mistress's Orders, who not being able to speak made a sign to him to be gone, and presented him her hand, which he kissed, protesting to her that he would not long survive her.

All the Accidents that had newly accompanied so perillous an Interview, were not sufficient to counter-balance the happiness of these Lovers. For as ill luck would have it upon passing through one of the Gates of the *Serrail*, where there are *Bal-tadgi's*

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radgi's, who are the Servants without, one of them suspecting by the Gate of the feigned Maid, which she no longer studi'd to make answerable to what she represented, by reason of her grief and weakness, that it was a Disguise, stopp'd her by the arm. *Boul-Ester* who had ever a ready wit, said nothing to the *Baltadgi* for fear of drawing others thither, but making up to him she gave him a Ring which she took off her Finger, & slipt it secretly into his hand to oblige him to open the other that held *Toussuf*. Thus she set that poor Lover at Liberty, who thought much less of the present danger than of *Gulbeyaz*'s piteous condition.

As soon as *Toussuf* was return'd to his Palace, he went to Bed, where he was seiz'd with a violent Feavour. He was so circumspect in all that concerned his adorable Mistress, that he durst not send for *Boul-Ester*, out of fear of giving a suspicion of their Correspondence, and he could not trust in any of his Domestiques. Four days were spent in this manner, during which our two Lovers suffer'd incomparably more by having no tydings of each other, than by the pangs of their Distemper; but at the long run that of *Toussuf* coming to Extremity, he would needs make use of the time he fancy'd he had to live, to bid a last farewell to his Mistress, and without thinking of ought else, he caus'd Paper and Ink to be brought him, being not in a Condition to do otherwise. Now this is what he wrote,

I dye for you, Incomparable Gulbeyaz, and Death is so much the more Wellcome to me, for that I hope its Cause which is your Crisis, will be the Prolongation of your Days. If I had a certain assurance of this, I should dye without Concern. My Malady is hastening me away, and I employ the little time I have left, in giving you testimonies of a Love I shall carry with me to my Grave; happy if that last Moment can better convince you of it, than years of sighs and tears have done. Adieu, Most Lovely of all your Sex, Live and remember that the same Love, which restores you to Life gives me my Death.

As soon as he had finish'd his Letter, thinking he was at the last moment of his Life, he sent it to *Boul-Ester* with the ring he wore on his finger, whereon was Engrav'd her Name and his

his

his own, upon a very neat Ruby, and he was seiz'd with new Convulsions and Redoublings of his Feavour, which depriv'd him at the same time both of his Reason and Speech. He continued two days in this Condition, which having occasion'd a General Report of his being Dead, this made *Boul-Ester* to carry this false and killing News to *Gulbeyaz*. That Amiable Person whose *Crisis* had freed from Danger, the sweat having dispers'd the tumours of the Pestilence, was Sicker in Mind than Body. *Toussuf's* silence, and *Boul-Esters* deferring to go and give her an Account of all that pass'd since their parting, put into her sad forebodings and mortal Disquiets. She wept all the Day, and spent the Nights either in restless tossings, Dreams or Visions, which seem'd to prognosticate to her the misfortune she dreaded. She had chosen me out for her Confident since *Toussuf's* Interview. I endeavour'd to divert her so to drive away the fatal thoughts that tormented her. Nothing was capable of giving her Comfort, but it was still worse with her when that *Boul-Ester* came to the *Serrail* to acquit her self of the Commission given her by *Toussuf*. As soon as *Gulbeyaz* saw her, she with Extreme Earnestness inquired how he did; but the *Jewess's* silence, and the tears she could not keep in, gave that Impatient Fair-One to understand what she had to say to her. Ah, cry'd she, *Yousuf is no more*; and at the same time she swoon'd away in my Arms.

After she was come to her self, *Toussuf's* Letter and Ring, which *Boul-Ester* put into her hands, without being able to utter a Word, seem'd a certain Confirmation of the misfortune she had dreaded. *Gulbeyaz* did several times kiss those dear Pledges of her Lovers Affection; she watered them with her tears, and hung the Ring at her Neck, to shew that she devoted her self to the Manes of what she loved. Then she remain'd for a while without speaking. Her face became red, and she burst out into such touching Complaints, as would have mov'd the most insensible to Compassion. And God knows how long she would have continued them, if they had not been interrupted by the coming in of her Companions, and which oblig'd *Boul-Ester*, to withdraw. The Constraint she put upon her self in curbing her transports, cast her into a
new

new fit of a Feavour and that too so violent, that she could never have recover'd it, but for the happy News I brought her the next day. *Boul-Ester* was no sooner got out of the *Serrail*, but that she ran to *Toussufs* Palace, where she expected the Confirmation of the Account of his Death. Joy succeeded to Sadness; they told her that he not only breath'd but that he was perfectly recovered from the Condition she had left him in, and that the Pestilence having made its way thro' a great tumour under the Armpit, he was held to be out of Danger; It was impossible however to speak to him as yet, but the Zealous *Jeweß* without staying for that, return'd the next Morning as soon as she could, to impart to me this happy News. I fail'd not to acquaint *Gulbeyaz* with it, who would needs see *Boul-Ester* for certainty's sake. When she had no longer any reason to doubt of it, she put on a smiling Countenance, and we began from that Moment to perceive in her Eyes all the tokens of an approaching Recovery.

Toussuf on his side no sooner saw his health so well restored as to permit him to bestow his Cares upon his Passion, but that he set his thoughts wholly upon securing to himself the Possession of his Mistress. In order to this he made his Address to *Gulistan Kadun* his Mother in Law, a Woman of Extraordinary Beauty, and an infinite Deal of Wit. She was the Daughter of *Sultan Ibrahim*, and by Consequence the *Grand Signior* Regnents Sister, but by another Mother than the *Valide*; and his Highness according to his Custom of thus disposing of his Sisters and Daughters, had given this for a Second Wife to *Mehemmed Seraskier Pacha*, the Father of *Toussuf*, on the score of his vast Riches. She was still very young, and dwelt in a *Serrail*, in the Countrey since the Death of her Husband *Mehemmed Pacha*; and as she had ever very much valued *Toussufs* Merit, and always retain'd a most peculiar regard for him, she immediately became affected at the Confidence he put in her, by imparting to her his Adventures, and promis'd to spare no manner of means that might tend to render him happy.

She so earnestly besought the *Valide*, and the *Grand Signior* himself to bestow *Gulbeyaz* upon her, as a Slave, for whom she had a mighty Inclination, without telling them her Design or

Toussufs

Youssuf's Passion, that she obtain'd her. Thus *Gulbeyaz* left the *Serrail* to go to *Gulistan Kadim*. This Generous Princess to shew the *Grand Signior*, and the *Valide* her Gratitude and Acknowledgment for their Present, and the Esteem she had for it, gave *Gulbeyaz*, as of her own accord, and with a rich Portion, to *Youssuf-Bey*, her Son in Law, who, as you may believe, found no reluctance in himself to give his consent to it, and thus did she take delight in uniting those two Lovers, whom we now know to enjoy all the Sweets and Comforts of a perfect Affection.

Fatma thought she could not better end her History than in telling all her Companions that she wish'd the like happiness might befall them. They unanimously answer'd, *Amin*. This Cry having been heard by *Tacham Sultan*, and *Bournaz Hatidge Sultan*, made them send to inquire what was the matter. *Fatma*, who had with an admirable readiness of Wit a facetious jocund humour, went to tell them that having tun'd out a lay to their Prosperity, as it is commonly practis'd in the time of great Festivals, her Companions had answer'd all together, and with a zeal equal to her own, *Amin*. This Extremely pleas'd the two *Sultana's*, who to reward them distributed among them several pieces of Stuffs, Jewells, and other Gallantries.

This is what the Old Jewess told me of the Adventures of the Beauteous *Gulbeyaz*. 'Twas she who gave me an Exact Memorial of all the *Selams*. I have made *Fatma* to rehearse in the relation of the fore-going History. What is left for me to do is to impart to the Reader the Testimonials I brought from *Constantinople*, both of the Common use of *Selams*, and of the Truth of the Story.

A T T E S T A T I O N S.

HAVING seen and Examined the Work of the Turkish Secretary, I have found nothing therein but what is conformable to the things whereof it treats, which I affirm thro' my having practis'd them my self, and seen them practis'd by the most Intelligent Persons in that matter. At Pera, lez Constantinople the Eighteenth day of April, 1681.

Bekir Tchelebi, the Son of Hassan.

Another

Another from an Officer of the Artillery.

After that the Mercifull Creator of the World had bless'd me so far as to suffer me to return from the Campagne of Cheherin, in company of many innumerable Legions of Soldiers faithfull to the Law of God, and Slaves, like me, of the Sovereign Emperour of Lands and Seas, King of Kings, Distributer of Crowns, Refuge, Azilum, and Protector of all Nations, who with the Dreadfull Mahometan Spear, whose Conduct he had confided to the piercing Eye and invincible Arm of the most High and most glorified Lord the Supreme Vezir Cira Mustafa Pacha, comes from tumbling into the Abyss of Hell, and from dethroning the Infidels from the Throne of Pride and Blasphemy, which they had scandalously erected to themselves in the inexpugnable Fortrefß of Cheherin, which we have subdurd and reduced to Dust, putting to rout and in Confusion all the Infidels that had the temerity to go about to oppose the Exploits of the Tryumphant. After, I say, having seen with my own Eyes all these Prodigis which appertain only to the sole Nation of the True Believers by the Mercy and infinite Graces of the Almighty, and by the Merit of the Chief of the Prophets, I have recreated my self after the fatigues I underwent during that severe Campagne by an abode of near two years in the Center of Happiness and Pleasures, I mean the Excellent and Antient City of Constantinople, which is at this day, as it was at all times, the Principal and most worthy Subject of the Admiration of Mortals, and the Place of Residence of the most August and ever-victorious Family of the Ottomans, Head, Foundation, and Formidable Support of the Mussulman Law. I have employ'd my self in several Exercizes as well of the Body as of the Mind, but as among these latter I have met with none that have been more sensible to me than in the practice of the things of which the Turkish Secretary gives an Account as well real as succinct and diverting, I have found my self obliged without otherwise knowing the Author's Person in any manner, to give my Approbation to his Work, and to the History of Youssuf-Bev, which he has add'd thereto, and which has made so much noise in this Country, for any Doubt to be harbour'd of it. This is what I affirm and certify by the Impression of my Seal. At Tophana of Constantinople the

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twenty ninth Day of March, One Thousand Six Hundred and Eighty.

The Servant of those that fear God, *Osman-Chorvadgi* the Son of *Cara Eyub*,

Another.

We have examined the History of Gulbeyaz and her Lover, and the rest of the Work of the Turkish Secretary, according to the Report and just Interpretation that has been made to Us thereof. Wherefore We give it our Approbation.

The humble *Haridge*, the Wife of *Hassan-Aga* dwelling at *Constantinople* in the Quarter of *Comcapi*; the poor *Emine*, Daughter of *Suleiman Bey*, in her House at *Tophana*; the indigent *Salbe*, Wife granted to *Mustafa Tchelebi*, Son of *Emir-Bektach*, lodging at *Scudaret*, near the *Grand Mosch*; *Aiche*, the flighted Wife of *Abtelrahman-Bey*, Son of *Husseini*, dwelling at *Cassompacha*, behind the Arsenal of the Gallies; *Alime*, *Nouron*, and *Rabbie*, Wives of *Kieur Ibrahim Pacha*.

The following Catalogue contains the Phrases which the *Turks* express in sending or in giving themselves the things that signify them. They would for example note to a Person, *that he has the Power to dispose of them as he pleases*; they will find this thought in the Number 19. of the Catalogue, and then a Pear which is the *Selam*, or the thing which they must send to give to understand that one has the Power to dispose of them. Or if you send them Coal, they will seek in the Dictionary which is after the Catalogue for the word *Coal*, whose explication will be markt to them in the Catalogue by the Cypher 83. and they will find that it signifies, *I consent to dye provided you ever enjoy a most happy Life*. And the same with all the other things that may be sent or received, whether that there be but one alone or several together according to the more or less of what you have a mind to make known.

It is also to be observed that to supply the things of which they shall have need, having them not at hand, they may write and send upon a bit of Paper just as many Cyphers as are in the Catalogue,

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Catalogue, as they would signify thoughts that should suit with them, which they would interpret in the usual manner of decyphering Letters, provided that each have a Book at his Elbow.

CATALOGUE.

1.
TO give to understand, We are both of the same mind, I approve very much of what you say, *they must send an Ambrette Flower,*

2.
I weep continually, but you make a mock of my tears. *A Rose, either the Leaf or bit of the Rose-Tree.*

3.
I Swear to you that, &c. *Jessamin, either Flower or Leaf.*

4.
You are a Flower, a Beauty beyond Compare; a long long time have I lov'd you, without daring to let you know it. *A Pink or the Stalk of a Pink.*

5.
The torments you make me suffer are the occasion that my Body is become as dry as a Tooth-pick. *A Tulip.*

6.
Let me partake of your Caresses. *A Violet.*

7.
You must surmount all the Obstacles that may interpose in your Designs. *Liricumfancy.*

8.
I will in all occasions give you proofs that I am your Slave. *A Narcissus.*

9.
Have a care that God do not punish you for the evil you may wish me, as I wish he may reward you for your good intentions. *A Hyacinth.*

10.

I will do for you things which you your self shall be Wit-
ness of. A *Lilly*.

11.

I'll Answer to you for all Events. A *Wind-Flower*.

12.

You must be perfectly Discreet. A *Dazy*.

13.

The more pains we shall have, the more we shall relish Plea-
sures. A *Tuberos*.

14.

We are cross'd by many People. The *Flower Pansy*.

15.

Let nothing trouble you. A *Mary-Gold*.

16.

My Constancy is weakned by your Infidelities. An *Orange-
Flower*.

17.

I know that you have sufficiently deceiv'd me. A *Peach*.

18.

Don't think on me. An *Apple*.

19.

You may dispose of me as you please. A *Pear*.

20.

Pish! Your making so much ado is but meer Fooling.
A *Quince*.

21.

Why do you torment me at this rate? A *Wallnut*.

22.

We are broke off. A *Hasel-nut*.

23.

I was always in hopes you would have some kindness for me.
The Kernel of a Nut.

24.

Why are you so scornfull? A *Gallnut*.

25.

I am angry with you. A *Pistacho*.

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26.

Bestow some small favour upon us. A *Cherry*

27.

I am quite spent with Anguish and Distraction. A *Plum*.

28.

I know how matters stand with you. A *Pome-Citron*.

29.

May all the Mischiefs in the World overwhelm you. An *Orange*.

30.

None has Compassion of Me. A *Fig*.

31.

It is impossible to find any one that Excels you in Beauty and Goodness. An *Apricock*.

32.

I am intoxicated and distracted with my Love. A *Chestnut*.

33

I very much fear that the Suspicion which People may have of our Concerns, will occasion their being fully detected. A *Cucumber*.

34.

You'll never attain your Designs. A *Date*.

35.

My Heart burns with Love. A *Pomegranate*.

36.

Draw a little near us. A *Sorb Apple*.

37.

I begin to perceive that if you grow Luke-warm, I shall grow indifferent. An *Almond*.

38.

You have made me endure sufficiently. An *Apple or slip of Cyprus*.

39.

Let your Inclination for me follow its own Dictates. A *Fujube Plum*.

40.

I hope to see your Funeral. An *Olive*.

41. My

41.

My Eyes, (as one says my Heart, my Dear Soul) A Green
or Dry Grape.

42.

Change abode to see us the more conveniently. *Rosmary.*

43.

May God bestow you upon me. *Mirrhe.*

44.

If you act sincerely, so much the better for you. *Marjerom.*

45.

Leave off those ways of yours. *Wild Time.*

46.

I will bring you up in my Bosome. *Sweet Bazile.*

47.

Let's Love with as much passion as sincerity, and let our
Souls be inseparable. *Mint.*

48.

Do you dwell by your self? *Parsley.*

49.

Your Slaves, Your Servants, are not they to be suspected?
Sorrel.

50.

Inconstancy must be punish'd. *Fennel.*

51.

If you study silly Evasions, you will find Numberless Diffi-
culties. *Lettice.*

52.

I assure you you are the most in the wrong in the World.
Beats.

53.

Let's have Condescension for each other. *Nettle.*

54.

Leave me, Perfidious Wretch. *Ivy.*

55.

What reason can you have to authorize all you do against
me? *Colewort.*

56.

Do but so much as once glance upon the unhappy Condition
I am in. *Woollen-Cloath.*

57. I

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57.

I grow weary of your Importunities. *Linnen.*

58.

Tell me where your House is? *Glaz'd-Callicoe, or Coarse-Cloth.*

59.

We shall be together to morrow. *Canvas.*

60.

Methinks you have droll'd sufficiently upon me. *Velvet.*

61.

No Body vouchsafes to look upon me. *Satin.*

62.

My Heart is theirs I Love. *Tabby.*

63.

This Cheat suffices us. *Taffety.*

64.

Your Love has fetter'd me. *Cambrick.*

65.

I leave my Concerns to Destiny. *Twisted Silk.*

66.

You have robb'd me of my very Senses. *White Silk.*

67.

Agreeable Nightingale of my Bosom, who charms the Melancholly of my Soul. *Rose-Colour'd-Silk.*

68.

Write me a Letter. *Pearl-Colour'd-Silk.*

69.

I consent that you have your Revenge, your Turn. *Issabella Silk.*

70.

We are fallen out. *Graß-Green-Silk.*

71.

There's no doing what is impossible. *Seagreen-Silk.*

72.

You have chosen a Convenient Place. *Gall-green-Silk.*

73.

You have taken my Liberty, take also my Soul. *Cherry Colour'd Silk.*

74. Know

74.

Know that you are the cause of my Torments. *Peach-Flower Coloured Silk,*

75.

Rid your self of all ill People. *Sulphur-Coloured Silk.*

76.

You must not think to use me so scornfully. *Crimson-Coloured Silk.*

77.

Is there any Conscience in using us as you do. *A Crimson-Violet Silk,*

78.

I am fall'n Extremely in Love. *Blew-Silk,*

79.

Since that I love you I am hated and envied by all the World. *Violet-Silk.*

80.

Let's Embrace. *Yellow-Silk.*

81.

There's a great Difference between your way of Loving and Mine. *Musk-Silk.*

82.

I am ready to sacrifice my self for you. *A Mirrour or piece of Glass.*

83.

I consent to dye provided you ever enjoy a very happy Life. *A Coal.*

84.

Let's lay our heads upon one and the same Pillow. *A Stone.*

85.

I shall cost you a great deal. *A Pistol or other piece of Gold.*

86.

I have not any proof of the sincerity of your Words. *A Piece of Money of 5 pence value.*

87.

Take all due Courses to have me, and come to me. *A piece of thres Aspres, or a three pence.*

88. Keep

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88.

Keep always a good Understanding. *An Aspre, or a Penny.*

89.

Don't engage us in a Difficult Bus'ness. *Barley.*

90.

Precious Crown of all my Wishes. *Hair.*

91.

Do not slight those that submit themselves to you in all. *The Twig or Wood of a Vine.*

92.

My Face is like the Earth which is at your Feet; my Submission to you is infinite. *A Vine-Leaf.*

93.

You are a Treasure of Youth and Beauty. *A Grape.*

94.

All my Riches are at your Disposal. *Corral.*

95.

Let's not let slip any occasion of improving our Pleasure as far as we are able. *A Spoon.*

96.

Summons all your Wit together in your Head; Recall all your Senses: do but reflect upon the Course you take. *Box.*

97.

You kill me with laughing. *A Pipe.*

98.

I love you even to Madness. *White Wax.*

99.

D'ye consent to what is just and reasonable? *Aniseed.*

100.

Send me a certain Answer. *Pepper.*

101.

Know that I love you. *Ginger.*

102.

My Heart passionately desires you. *Sugar.*

103.

Though you be cruel to me, I'll be faithfull to you. *Sugar-Candy.*

G

104.

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104.

I suffer much, while you have only Pleasure. *Nutmeg.*

105.

I'll be at all the necessary Charge. *Cinnamon.*

106.

D'you find in your self any kind Disposition for me. *A Clove.*

107.

The Bow of your Love cannot draw, you are inflexible to my Entreaties. *Wheat.*

108.

You are a perpetual inconstancy: You go from fair one to fair one. *Bruised Wheat.*

109.

I am sensible to your Torments. *Miller.*

110.

I have lost my Senses by loving you too much. *A Pea.*

111.

Keep me in your Bosom. *A great Bean.*

112.

Come to our house this Evening, I am wholly yours. *A little Pean.*

113.

Will not all the Service I have done you in any wise avail?
A Leek,

114.

Have a care how you expose us to Peoples railleries. *Rice.*

115.

Answer me sincerely and without Affectation. *Allum.*

116.

I desire you to pass a day at our House. *Incense.*

117.

You'll ruine us if you push on your Design. *Sulphur, or a Match.*

118.

We go to the Bath to morrow. *A Sweet-Ball.*

119.

Give me your Sonl. *Amber.*

120.

The Difficulties I start are the better to fix our concerns. *Musk*
You

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121.

You are the true Remedy of all my evils. *Aloes Wood.*

122.

The Sun of my Life. *A Sugar Cane, or Powder Sugar.*

123.

You are an Inconstant, you never keep your promise. *Common Wood.*

124.

I in no wise consent to what you propose to me. *Glass.*

125.

I suffer much for that we are at a distance from each other. *A Comb.*

126.

I grow daily leaner and leaner, but your Plumpness does visibly augment. *Iron.*

127.

Come to me. *Copper or Latten Wire.*

128.

It's easy for you to deceive me. *Pewter.*

129.

I must by all means have the honour of seeing you. *Bread.*

130.

I only breath Revenge. *Meal.*

131.

Come and see us when you have an opportunity. *Porcelain.*

132.

I have undeniable proofs of your deceiving me, and of your Infidelity. *Bone.*

133.

How d'you do? *Carpet-Work.*

134.

Think no more of your former Inclinations. *Earth.*

135.

Come and see me to morrow. *Brick or Tile.*

136.

I act with all possible Sincerity. *Tabacco.*

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137.

Is't possible I'me so unhappy as to have displeas'd you.
Tow.

138.

You have afforded me mighty satisfaction. *Ivory.*

139.

I'de fain speak with you. *Cummin, a small black Grain.*

140.

I shall ever pride in being your Slave. *Matt.*

141.

I desire nothing of you, and I abandon you to your Destiny.
Straw.

142.

Take me and carry me along with you. *A Toosh-pick.*

143.

Wherein have I fail'd? *Packthread.*

144.

Have you need of Illustration? *Raw Thrid.*

145.

Take place in my Heart. *Common Thrid.*

146.

I'll stick t'ye as close as the Button to your Vest. *A Needle.*

147.

The more violence you use, the less will you prevail upon
my mind. *A Pin.*

148.

Submit to no Body. *A Button.*

149.

I advise you to suffer no longer for the Love of me. *A Pen
to Write.*

150.

Get at a distance from those that may perplex you. *A Musket
Match.*

151.

I beg of you to pardon me. *Marble-Paper.*

152.

As long as I live, I shall wish for nothing else. *Linnen.*

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153.
Don't trust in so many People. *Paper.*

154.
All you urge to me as good Reasons, seems to me a meer
Imposture. *Parchment.*

155.
If you have several Mistresses, it's better to quit them all
than to enjoy but one of them. *Lime.*

156.
Turn not your Eyes from me, do not forsake me. *Gold-
Wire.*

157.
You are a Person that wears two Faces, you betray me. *Gold
twisted upon Silk.*

158.
Command me to dye and I am ready to do it. *Cizzars.*

159.
If you reduce me to Despair, I shall commit some mad thing
A Knife.

160.
What reason have you to laugh so? *Soop.*

161.
You are a known Lyar. *Spanish-Leather.*

162.
I have not yet sufficiently seen you, and I cannot fate my
self with seeing you. *A Spiders Web.*

163.
Come and dwell with us. *Cotton.*

164.
Your Absence kills me, and the Difficulties of seeing you
plunge me into Despair. *Wool.*

165.
I should never have thought this of you. *Wadd.*

166.
My Eyes dissolve into tears. *Antimony.*

167.
You have reduced me into a perpetual Languishment.
Soap.

168.

168.

Come hither, Fair Maid. *Mastic.*

169.

Let's see one-another sometimes. *Garlick.*

170.

Never speak to me, you appear hideous to me. *Onion.*

171.

It's a very hard matter to find you. *A Radish, or bit of Radish.*

172.

Remember to keep your word. *Sponge.*

173.

Pity me once at least. *A Sprigg of Broom.*

174.

Rustical, Inhumane, Salvage, Cruel. *Humain Nail.*

175.

You've forgot those happy Moments, when you took delight in listening to my Addresses, and in indulging them. *Marble.*

176.

If Fidelity dies in you, I'll produce Inconstancy in my self;
If you change me, I'll change you. *White Iron.*

177.

In giving my self to you, I have robb'd my self of my self.
Yellow Wax.

178.

I could not find out where you dwell. *A Nail.*

A Dictionary of Flowers, Fruits, Stuffs, and all other things that may be sent to express the thoughts that are contained in the foregoing Catalogue.

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Apple.	18.
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B

B Room, or bit of a Broom.	174.
Button,	149.
Brick.	135.
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Bean, Great Bean.	111.
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Barley,	89.

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C

C Carpet,	133.
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Corn, Beaten or Malted,	108.
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Cherry,	26.
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After

After having shewn you in *Gulbeyaz* History, the strict manner of confining Women in the *Serrail*, I thought that the *Turkish* Secretary could not well dispense himself from giving you some knowledge of the place where they spend their Life, though it is no easie matter to attain to such knowledge of it as is certain. For indeed people never go thither to make their Court, nor do they attend at the *Sultana's* Toilets. Nevertheless I cannot but flatter my self that I have got very exact Instructions as well from the *Eunuchs* and *Bostangies* that were my Friends, and shew'd me the accessible parts of the *Serrail*, as from several *Jewish* Women, and others that have been in its most impenetrable parts, or who have exactly learnt what is there done from the *Sultana's* themselves that had been taken out thence to be put into the Old *Serrail* after *Sultan Ibrahim's* Death. As I as well sifted as frequented these various Acquaintances with more ease and convenience than any other could have done during seven years continual abode in *Constantinople*, and having the *Turkish* Tongue in pretty good perfection, I would give an ample and large description of all I could be inform'd of even to the least circumstances, if I was not willing to spare the Reader the repetition of what so many others before me have written upon the matters of *Turky*, and particularly *Monsieur Tavernier*, and *Monsieur de la Croix*, formerly Secretary of the Embassy at *Constantinople* in his Memoirs. Wherefore I shall now only dwell upon the secrets I could attain to, concerning the *Sultana's* and Women that serve them.

Of the Women

*Of the Serrail in general, and of the Sultana's
that have partaken in the favours of the
Emperour.*

THE *Harem*, or Women's Apartment, is divided into several Chambers, where they are separated and kept with extreme Regularity. All the Maidens, there confined, ought to have been taken in Countries Enemies to the *Ottomans*, as *Poland*, *Russia*, *Moscovy*, *Circassia*, *Min-grobia*, and others. The *Turks*, *Greeks* and *Armenians*, Subjects of the *Grand Signior* may not be confined there, and His Highness cannot without Adultery admit them to the Imperial Bed, unless he has married them, which is contrary to the Laws of the Empire, which forbid the *Sultans* to ally themselves, or in any wise share the Sovereign Power with Women, but permits them to have as many Slaves as they think convenient. Those Emperours have rather chosen to take this course, and this reason is said to have obliged *Sultan Murad* to cause an *Armenian* Woman to be strangled, with whom he was desperately in Love, because that she being become with Child, he was oblig'd to execute through a Devoir of Religion what the Law of the Empire forbid him. And thus was he constrain'd to make his Love give way to Reason, so to avoid a popular Commotion, which might have drawn on his Ruin.

The Dorters where those Unvoluntary Virgins dwell are long and spacious Chambers. There are great Scaffolds on each side, and separations of Curtains that are drawn by day,

day, and by night form a kind of Bed. They are two and two in each little Apartment, lye by themselves, and their Beds are parted by that of the Eunuch who looks to and serves them. The Mattresses, Cushions and Quilts, which are very fine do by day make the Ornament of the place: At their rising they are obliged to range them in form of *Sofa*, where they work in the day time. Besides the *Eunuchs*, there are ten or twelve old Women in each Chamber, who have an eye to the Conduct of these young Women, who are watcht as exactly as if they were Nuns.

These old Women are called *Boula's*, their Functions consist in instructing the New-comers in the particular Exercises, and all the good Grace and Breeding of the *Serrail*. They have their *Sofa* at the further ends of the Chambers, whence they see all that passes there. They rigorously chastise those Maidens upon the least fault, and have no more Indulgence for this fair Sex, than the white Eunuchs have for the Pages. Each Chamber has its particular Officers. The *Odabachi* commands all the rest; she wears three Poniards at her side, which distinguish her, and shew her Authority. The *Bulukbachi's* are a sort of Female Brigadiers, and govern a number of Maidens, and wear a Heron's top in their Head-gear which denote their Character.

All these Maidens are Virgins; and generally perfectly well taught before they are introduc'd into the *Serrail*. The *Jews* buy them very young, have them learn'd to Dance, Sing, Embroider, and other things capable of pleasing, and sell them for considerable sums to the *Pacha's* and other Lords who present them to the *Sultan*. He sees them all at their coming in, and appoints them what Chamber he pleases, or sometimes he sends them to some one of his Favourites.

It is the greatest Misfortune that can befall a Maiden to enter into the service of a *Sultana*; not but that their Mistresses Love and Care for them: They raise them up to Places about them, and bestow great advantages upon them: But unluckily the more they render themselves worthy of the

Sultana's

Sultana's kindnesſes, the leſs worthy are they of thoſe of the *Grand Signior*; the years they conſume in acquiring the favour of the Ladies, wear out the brightneſs of their Beauty, and all that might render them recommendable to the *Sultan*.

His Highneſs maintains them; They have two Habits a year furniſh'd by the Treafury, and their food comes out of his Kitchen. Beſides this they have twenty five *Aspers* Pay a day for their ſmall Expences, and Liberalities from time to time. Their hours are regulated as well as thoſe of the Pages. They riſe very early to pray, they go not to the *Mofch*, One of the ancienteſt of them ſays Prayers. Theſe old Women are *Otourak* or *Veteranes*. They are Maidens that being paſt the Age of Marrying, devote themſelves abſolutely to the ſervice of the *Serrail*, and renounce going thence; their Pay is augmented, and they mount to the Places of the Chamber.

Their daily Occupation after Prayers and Breakfast, is teaching to Read and Write; which they do with great ſucceſs. The other hours are appointed for Handy-works, Embroidering, Sowing and Spinning. They are not ſuffer'd to talk. They eat with as much frugality and modeſty as ſilence. They are ten to each Diſh. One of them has the care of laying the Cloth, of going to receive the Meat from the Eunuchs hands, to whom the *Zuluſſi Baltadgis* give them, and to waſh the Diſhes; this is the Office of the Laſt-comer. They have no other pleaſure than that which they take at the Meetings and Aſſemblies which the *Grand Signior* cauſes to be held for his Diſverſion.

If this Emperour goes to any of his Pallaces either by Land or Sea, he ever takes along ſome Favourite and Maids. They hang Cloths eight foot high on each ſide the way, from the Door of the Womens Apartment to the Coaches or Galliotts: The *Boſtangi's* hold them behind, and the Women paſs without being ſeen. The *Eunuchs* are very careful to ſhut cloſe up the Boots and Doors of the Coaches, and to keep at the Cabbin Doors of the Galliotts, to which the Rowers turn their backs. The

Grand

Grand Signior does very often go out with them into the Gardens, and in that case a *Halvet* is made, that is to say, Prohibitions against any Man's coming as near as sight can distinguish an Object. If it be at *Constantinople*, Guards are plac'd both by Land and Sea. Nay, even those are forbidden that cry in the Moschs near that place where the *Halvet* is to mount into the *Minurets* for fear the height of those Towers might occasion the discovering of something; and if through imprudence any one should mount them, and that he was perceiv'd by the *Eunuchs*, who with Prospective-Glasses look on all sides, there would be no Pardon for him.

While the *Sultan* reposes in some Arbour or Grotto with his Favourites, the Maids run, leap and play a thousand Apish Tricks, to divert him, and inspire him with Love. They horribly plague the Eunuchs, who are armed with Bows and Arrows to shoot at the first unhappy wretch that should have the curiosity to peep: They pull off their Turbants, which they throw into the water, and often tread them themselves under foot, as well out of Revenge for the severity of those Monsters, as to make the *Sultan* laugh.

A Maid having been for several years in the *Serrail*, and seeing no likelyhood of Fortune for her with the *Grand Signior*; or the *Sultaneesses*, may request the favour of going out and marrying; she presents a short Petition to his Highness, who does not refuse it, and if the *Sultaneess* bears her any good will, or that the Maid has, as we say, Friends at Court, she has a Dowry given her; they make her her Bundle, they give her Jewels, which she joyns to all she had been able to get during her abode in the *Serrail* by her Pay, her Industry, and the Emperours Liberalities. Till then they keep from the Maids all the precious Stones and other Jewels which they have been able to purchase, and leave them only what pleases the *Sultan*; but they precaution themselves by sale, and by sending them underhand to some one to keep them.

If any one on the contrary is so unhappy as to have displeas'd the *Grand Signior*, or any Favourite, or that she has committed some other fault, they turn her not away as they

they do a Page, but they banish her to the old *Serrail*, where she has leisure to deplore her misfortune. The *Turks* call this Chastisement *Surgan*, Banishment, Exile. Those who die in the *Serrail* without Relations, which is common, since they are Slaves from all sorts of Nations, have for their Heiress the *Sultaneſs* they serve, if not, their things are sold, and the money thence arising is put into the Treasury of the Chamber.

The Accession of an Emperour to the Throne is immediately followed with Presents from all the great Lords, who amongst other things chuse out the handsomest Maidens they can find, that so if haply some one should have Charms sufficient to engage their *Sultan*, He that presented her may have a powerful Protection, and a continual Advocate with him. The generality of those great Officers do extreainly want such a Protection to shelter themselves from the Tempests, which the Complaints of their Justices do often bring down upon their heads.

All those who partake in the *Grand Signior's* Favours, and are admitted to the *Imperial* Bed, are not thereby *Hassaki* or Favourites: This is a Title which is only conferr'd upon those that have had Children, the others are barely stiled *Odalik*, Chamber-Maids or Concubines. The *Hassaki* and the *Odalik* have all their Trains, and as many Slaves as they need to serve them. Their happiness is annexed to the Emperour's Life, and the Quality of Mistress procures them considerable Offerings and Presents, but after his Death they are sent to the *Old Serrail*, where they bewail the loss of their former Fortune. The *Sultaneſs-Queen* only who is become *Valide*, stiaies in the *Serrail* with the Emperour her Son.

If these *Sultaneſſes*, who are confined in this honourable Prison have Male-Children, they remain perpetually with a double Anguish occasion'd by the absence of their Children, that are kept in the *Serrail*, and whom they are in a continual fear of losing, through a cursed Custom, which, however, has begun to be more moderate since *Sultan Ahmet*. There is but one sole thing which flatters their Ambition,
and

and which a little mollifies the Anguish of their Exile, that is, the hopes of seeing their Son mount the Throne by some unexpected hit, and to become *Valide*.

The Daughters of the Emperour Dead or Deposed, that are not married, follow the Fortune of their Mothers, whom they accompany to the *Old Serrail*. This change of Residence neither changes their Quality nor Train: The manner of Living is equal, they keep their Eunuchs and their Slaves, and the *Grand Signior* takes care to marry them and give them Portions. If the *Sultaneſſes* that have no Children are still ſo-ſo young, and that having had the ſenſe to avail themſelves of His Highneſſes Liberalities, they have ſcrap't up Wealth, they are at liberty to Marry again, ſo to free themſelves from that perpetual Priſon; nay, and the *Sultan* obliges the *Pacha's* to Marry them, which they avoid as much as they can, by reaſon that the like Matches render them the Slaves of thoſe Princeſſes who pretend that the Quality of Widdows of an Emperour renders them Miſtreſſes, and that they do ſuch men a great deal of Honour, whom a harſh neceſſity of obeying has made their Huſbands.

Of the Valide,

Mother of the Grand Signior Mahomet the 4th. A Story concerning her.

V*Alide Sultan*, Mother of the *Grand Signior*, is a Quality which makes that Princeſs to be conſidered both within and without the *Serrail*, and all the *Sultaneſſes* Honour and Reſpect her, by reaſon ſhe has commonly a great Influence over her Son. She has a ſeparate Apartment where ſhe is ſerv'd by the Eunuchs, and by her own Slaves, and a Pallace in the City where her Intendant Lodges, and
I a world

a world of considerable Officers, who are encharg'd with the gathering in of her Revenues, and with her Expences, both within and without the *Serrail*.

Haznadar Boula, the Principal Officeress of this *Sultaneſs*, is her Treasurers, taking care of her Money, Jewels, and most precious Attire; she commands five Maids that are appointed to help her. *Okomich Boula* is she who reads and writes, and she holds the second rank among the *Sultaneſs's* Maids. *Tchamachir Boula* is the Laundress, she has the Direction of the Linnen, and those Maids under her. The Intendant of the Bath, the Rubber, the Dresser, the Mistress of Ceremonies, whose Function is to serve at Table, the Intendant of the Offices, the Keeper of the Gold and Silver Plate wherein the *Sultaneſs* eats, and she who prepares the Coffee, and gives to wash, are the most considerable of all the Maids that are Attendants of this Princess. They are ever with her, and compose the *Haz Oda*, that is to say, the Chamber. The others endeavour to render themselves worthy to fill the Places that fall.

As soon as the *Sultaneſs* is awake, they throw over her shoulders a Furred Night-gown, and they give her to wash in a golden Basin and Ewer. She saies her Prayers and Dresses. Her Winter Cloths and Drawers are of Broccard of Gold, those for Summer are of Musseline: She wears a Girdle and Bracelets of Massy Gold enriched with Jewels: Her Head-gear called *Selam Takie*, is a round thing of Past-board in the form of a Plate covered with Cloth of Gold, beset with Pearls and Jewels; it is plac'd upon the top of her Head, sloaping a little upon the front. Her Hair is hid under a Musseline Scarf, embroidered with Gold, and adorned with a Garland of Jewels, with which they surround her Head.

Pearls are not us'd about the Neck, they make them accompany the Face, they hing on the sides of the Cheeks in the form of a Demy-Circle, and they are fastened by Roses of Diamonds and Emeraulds. Her Shooing is of white Spanish Leather, enriched with Gold; the little

little Slippers are of the same Matter and Work.

The *Sultaneſs* Breakfaſts after ſhe is dreſt. The great Baton, the little Diſhes, and the Banquette on which they reſt, are of Gold. The Repaſt conſiſts of new laid Eggs done in a Chaffindih, Pitty-patties, and boiled Chickens ſerv'd up in their Broth.

The *Grand Signior* does in the morning ſend the Treasuſers with a *How d'ye* to the *Sultana*; then he viſits her himſelf, (at leaſt this was *Mahomet* the fourth's Cuſtom) ſhe affects ſuch a Gravity, and the *Sultan* ſo great a Reſpect, that he does not ſit till his Mother has entreated him three times ſo to do. He mounts upon the ſtate, and takes his place upon the Carpet that is ſpread. He ſits upon his Knees and Heels without any Cuſhion, having his Veſt cloſe wrapt up, which is the mark of the greater ſubmiſſion. He informs her of what he is to do that day. Coffee is brought, the *Sultaneſs* takes it firſt, and when the Emperour is upon withdrawing, he kiſſes his Mothers hand, aſks her Bleſſing, and ſhe accompanies it only with a nod of her Head.

After the *Grand Signior's* gone, the *Kizlar-Aga* aſks leave to come in, and though he has full power in the Womens Apartment, he would not dare to ſhew himſelf if he were not introduced by the Treasuſers. He informs this *Sultana Dowager* of all that paſſes: He preſents her the Requeſts with which he is encharg'd concerning that Princeſs's own Affairs, about the Diſpoſal of Places that are in her *Appanage*, the renting of her Lands, or the Complaints that are brought againſt her Officers, on which ſhe conſults with this Black Intendant, who ſends back the Requeſts with the *Sultaneſs's* Deliberations to the *Kiahia* to have them executed.

This *Kiahia*, or Intendant abroad, is a great Lord conſidered by his Miſtreſs, and though all his care be to look after the receiving the Revenues, and to pay upon the *Sultaneſs's* Orders, yet is he in great Credit with her. For the moſt part they chuſe ſome powerful Man to officiate this Place. His Houſhold is compos'd of an Inter-

dant, a Secretary, a Treasurer, sixty *Itchoglans* or Pages, ten *Aga's* or Gentlemen, of a *Hodgia*, a Preceptor, a Chaplain, a Steward, and twelve Blacks for his Womens Guard. These *Aga's* and other Principal Officers have each of them three Servants. He has thirty Grooms, and three hundred Horses for his own service, and that of his People. He is oblig'd to give four Meals a year to his Mistress at the end of every three Months: She presents him, besides the Charges of the Household, with 1200 *Sequins* for each Meal, which are about three thousand Crowns.

This Occupation for the Regulation of her Affairs, employs her till Dinner, which is dress'd in the *Grand Signior's* Kitchen. The *Zulufly Baltadgis* goes to take the Dishes, and carry them to the Eunuchs, who put them into the Female Officers hands. These Dishes of green Porcelain, with great Covers of White Iron covered with Red-Spanish-Leather, are wrapt up in Clothes and sealed.

The *Sultane's* does never in eating put her finger to the Dish, her Carver does it, and serves it to her in golden Plates. Her Principal Female Officers eat after her what comes from her Table, and the other Slaves live on the Remnants of these former. The *Sultane's* Repast is seasoned with the Divertisement of She-singers, Dancers and Buffoons, who continue it till after Dinner, and with that of reading some History or a Chapter in the *Alcoran*.

The *Sultana-Queen* does commonly about that time go to pay her Devoirs to her Mother-in-law. This Visit is as full of Ceremony and Respect as is that of the *Sultan*: They are not wanting however to divert themselves in Songs and Dances; Coffee, Sorbet and Perfumes are given to the *Sultane's*, being the common Entertainments, but they very rarely eat together. It is the Custom to sup betimes, and they reserve their fruits to eat them before they go to Bed; they eat them pill'd and cut into pieces.

The *Sultane's* Bed is a Cotton Quilt, and Musseline Sheets: The upward one is sow'd to a Coverlid of Gold-Broccard, more or less heavy according to the season. This Bed is surrounded with Cushions and Curtains fasten'd to the

the Ceiling, which they raise or let down like to a Field-bed. A great Flambeau of Wax burns all the night in the midst of the Chamber in a Candlestick of Massy-Gold, enriched with Jewels. Eight Maids are on the Guard at the foot of the Bed. There are as many at her Chamber-door, who lie upon Carpets, and have only a plain Coverlet over their backs.

The *Valide* has eight female *Itchoglans* clothed like Men with Vestments button'd from the neck to the waste, and Sleeves close at the wrist: Their Head-gear is a long Bonnet border'd with Sable: They have a Ponyard by their side like the *Grand Signior's* Pages.

This *Princess's* settled Revenue is four hundred thousand Crowns, the casual is much more considerable. The Presents which the Tributary Princes continually make, as also those who are willing to share in the Employs of the Empire by the Credit of this Princess, do extraordinarily augment her Income, which she cannot exhaust by the Subsistence and Maintenance of those that serve her within and without, seeing it is the *Grand Signior* who is at all these Expences. Thus it is only Extraordinaries, and little petty Expences that draw her Purse. These Princesses most commonly heap up Treasures to be employed in Pious works, if not, all these Riches return to the Empe-
rour.

Tachan Sultan, the Mother of *Sultan Mahomet* the 4th. who lately was depos'd, died about five years ago, but before her death caused a magnificent Mosch to be built. She had almost an absolute Power over her Son, who respected and honoured her really: She was a *Muscovite*, a little lean, and markt with the small Pox, her Eyes blew, her Complexion fair, and her Hair, which the *Turks* love best, inclining to reddish: Her Wit was nice and piercing, and she made good use of it for the keeping the Empire to her Son during his Nonage. The *Tartars* took her when she was but twelve years old. But she had the good luck, that having been sold and presented to the *Serrail* at *Sultan Ibrahim's* Accession to the Empire, she pleas'd him. He lay with her, had *Sultan Mahomet* by her, and she was declared *Hasschi*.
It

It happened some time after that *Tachun Sultan*, who was then *Sultana-Queen*, passing by a *Fruit-man's* shop in *Constantinople*, and curiosity putting her upon viewing thorow the Lertice of her Coach what pass'd in the Street, she by chance cast her Eyes upon a young Boy of thirteen years old, handsom enough that was in that Shop: His Master, who had a very great love for him, and had bought him for a hundred and fifty Crowns, had at the very first taken care to have him Circumcised, and to Cloath him pretty neatly according to his condition of a Slave: Nay, he left to his care the Management of his Traffick. The sight of this young Slave, called *Toussuf*, did so very much affect the *Sultaneſs*, that having caus'd her Coach to stop on pretence of buying fruits, she caus'd him to approach, and having view'd him nearer at hand, she order'd the *Kizlar-Aga* to carry him to the *Serrail*.

Toussuf was in no small peck of troubles, and did more than a little regret his being taken from that shop, where he lived very well satisfied with his Slavery, and in that he had gain'd his Patrons good will. He was extreamly in pain to think what they meant to do with him, and whatever he could imagine, he thought of nothing less than of what was to befall him. *I tormented my self*, said he one day to one of his Friends, who told me the story, *I was afraid, I intreated them to let me go; I askt pardon, thinking I was accused of some great Crime, and I should have rather chosen to have been in my shop, than in the Serrail*. In short, he confess'd his having been much more griev'd at his being thus taken away, than at his having been made a Slave.

The *Sultaneſs* was no sooner return'd to the *Serrail*, but that she had him brought into her presence, question'd him about the place of his Birth, the name of his Parents and his Age, and askt him particularly if he had not a Sister, and a mark in his Body; He answer'd pat to all these questions, that he had a Sister that had been taken by the *Tartars* some years before him, and that he himself was markt in the side by having been bitten by a Wolf.

Wolf. Joy interrupted the course of these Interrogations. The *Sultaneſs* found him to be her Brother, and Careſs'd him to the highest Degree imaginable. This news was immediately ſpread about the *Serrail*, and came to *Sultan Ibrahim's* Ears, who at the ſame time ſent him a Veſt of *Samour*, which is as much as to ſay *Sable*. The Empreſs cauſ'd him to be cloath'd; and gave him in charge to the *Kiſlar-Aga*.

He continued ſome days in the *Serrail*, during which they prepared one for him, adorning and providing it with all things neceſſary to while away Life pleaſantly. All the great Lords made him Preſents to pleaſe the *Sultaneſs*, and He that but a little before was a Slave, and had bounded his Fortune in having a little Fruit-shop, ſaw himſelf in a ſtately Palace ſurrounded with Domeſtiques, Slaves and great Men, who make their Court to him, and throng him with Offerings. The *Sultaneſs* procured him an *Arpalix*, or *Appanage* of five and twenty thouſand Crowns Revenue, which is the recompence of thoſe that having done good ſervices to the Empire, are become incapable of continuing them by being deep ſtricken in years.

This was the moſt ſtable ſettlement for *Youſſuf Aga*, and the moſt ſuitable to his Inclination, and the Tranquillity of his Spirit. His Siſter could have rais'd him to the highest Dignities of the Empire; but ſhe had then expoſed him to the jealouſie of the *Viziers*, who endeavour to ruin thoſe who have over much credit with the *Sultan*; whereas *Youſſuf* is cheriſh'd by all his Miniſters, who reſpect him, and pay him the ſame honours as to *Pacha's*, though He has not any Place nor other Quality than of *Aga*, which barely ſignifies Lord. Beſides this Revenue, the *Grand Signior* furniſhes him with all things neceſſary for his Maintenance, and that of his Domeſtiques, and the *Sultaneſs* while ſhe liv'd gave him fifteen Purſes a Month, for fear that after her Death ſome *Sultan* out of *Caprice* might withdraw his Revenue, and deprive him of the means of ſubſiſting. The *Sultaneſs* rewarded her Brother's Patron. Beſides the Price of his Redemption, ſhe ſent a Gift of a thouſand Crowns,

Crowns, and caus'd a Pension of forty pence a day to be assigned him upon the Customs.

Yousuf Aga often saw the *C and Signior* during his Nonage, but has not seen him since. He frequently visited his Sister *Incognito*, and secretly. Not but that the *Sultaneſs* was permitted to see her Brother when she pleased, and the Law authoriz'd it, but they took this course rather out of Policy, and not to give a scandal to the people. He lives as a private Person, at least if he be not dead within these two years, and his greatest pleasure is to spend the *Summer* and *Autumn* in Tents in a great Meadow full of Springs, which terminate the Port of *Constantinople*. He employs his time in Reading, and diverts himself with seeing his *Itchoglans* Mount his Horses, and Dart the *Javelin*.

One may by this Adventure observe the Caprices of Fortune, which in various manners shew themselves throughout the whole World. It's most surprizing effects are seen in *Turky* where we find Countrey Girls become Queens, Princesses; Slaves, and Men of the lowest Birth rais'd in a moment to the highest Dignities of the Empire.

Of the Sultana-Queen, Hasscki-Sultan.

THE Quality of *Hasscki-Sultan*, *Sultana-Queen*, is commonly conferr'd on Her that brings forth the first Male-child; all the rest, though they have Children, are barely called *Hassck Favourites*, and the addition of *Sultan* is only due to the Queen, and makes a particular distinction of the Mother of the Presumptive Heir from the other Favourites. Nor does any besides her wear the Diadem and Imperial Badge. It is a little Crown enrich'd with Jewels, fasten'd upon a Velvet Bonnet, fac'd with Sables.

The *Hasscki-Sultan* is not only considerable because she represents the Empress, but also because that being the Mother of the Presumptive Heir of the Empire, she is lookt upon as a future *Validé*. All that I have said of the

Validé

Valide, is to be understood of the *Sultana-Hasséki*, only the Revenues are somewhat less. This *Sultana-Hasséki* did in the late Reign much ballance the others Credit, which occasion'd Jealousie in the *Valide*, but the *Sultana-Queen* was oblig'd to dissemble, that she might not displease the *Grand Signior*, who would have taken his Mothers part against his Favourite.

I have not yet heard who are the *Sultaneesses* of *Soltan* the third, who was lately proclaimed Emperour, but his Brother *Mahomet's* Principal *Hasséki*, called *Güveche Sultan*, was a present of the deceased *Valide*; she was given to her by *Bournaz Hatidge Sultan*, Sister to *Sultan Murad*: She is thirty six years old or thereabouts, beautiful, and prettily shap'd, though little, fair complexion'd, though her visage is a little long, blew Eyes, and Chesnut colour'd Hair: She has a great deal of Wit, with an extraordinary gay and jocund humour, which gave her an inconceivable Ascendant over the *Grand Signior*, whom she govern'd absolutely, and often through her Intrigues were the most considerable Officers of that Empire made and destroyed. She has had four Children, two Princes, and two Princesses.

Güveche Sultan was jealous to the highest degree of his Highness's favours. She lov'd rather he should caress his Male Minions, than his Female Darlings, for fear they should ravish her of what she carefully cultivatéd, and she hindred, as far as in her lay, Amours prejudicial to her Credit and Repose. And of this I will here give two Examples which have made sufficient noise.

The *Valide* could in no wise bear with *Güveche Sultan's* Arrogance, as aiming to stand Candidate with her for the Authority. She was afraid that the Absolute Empire which the *Hasséki* had over the *Grand Signior*, might occasion some disaster to the Princes his Highness's Brothers, the design of whose Ruine she might have insinuated into him, the better to secure to her Son the Succession of the Empire, and to her self the Quality of Queen-Mother, which might have happen'd in these last disorders of *Constantinople*. This apprehension induc'd the *Valide* to contrive

arrive the preservation of the two Princes whom the Soldier had committed to her Guard, particularly *Soliman* at present upon the Throne, for whom she was suspected, to have a little too much affection. She judg'd convenient to counterballance the Love the Emperour had for the *Sultana-Queen*, that so she might lessen her Credit, and by this means divert the storm which menac'd the Head of the two *Sultans*.

A Present had been made her of a *Circassian* Slave, very beautiful, well educated, and well instructed in all the exercises that a Maid is capable of. The *Grand Signior* going one day, after his usual manner, to pay a Visit to his Mother, she told him, that a Maid had been given her equally beauteous, graceful and knowing. The particularizing so many merits forthwith inflam'd the *Sultan*, and gave him the curiosity to see her. The *Valide*, the better to cover her Intention, oppos'd this desire of his, on pretence that he would, perhaps, deprive her of a Maid, that was her whole diversion, but pretending compliance upon the Assurance he gave her, that he would not take her away, she had her call'd into the presence.

The young Slave being well instructed by the *Valide* and the Old-woman, and egg'd on with Ambition to see her self rais'd in a little time to a station which all others aspire to, and for which they sigh in vain almost all their life long, made it her whole study to inspire Love into the Emperour by her gayety, facetiousness and gallantries. Happy was the success, the *Sultan* fell into the Trap, and nothing perplex'd him so much as the promise he had pass'd to his Mother of not depriving her of her Slave, whose Charms and Merits he so highly extoll'd; so that the *Valide* seeing the Affair at the point she had desired it, offer'd her to her Son, who express'd to her a large sense of gratitude, and thus she satisfied the desire she had of traversing the *Sultana-Queen's* repose, she knowing nothing of all that pass'd.

The change of Apartment, and the preparing a Train for a new Mistress, gave the *Sultana-Queen* no small matter of disturbance, Jealousie forthwith possess'd her, she made

made great complaints to the *Sultan*, curs'd the *Validé*, and her Passion proceeded so far as reproaches of the Love the *Validé* had for *Sultan Soliman*, to the prejudice of her own Son. She said the *Validé's* design was to dethrone him and introduce another in his stead, whose Mother she was not, and to enjoy at the same time the favours of him she loved, and the pleasure of seeing him Reign. The *Sultaneſs* after this caus'd the young Slave to be brought to her, and cruelly misus'd her, which put the whole Women's Apartment into a Hub-bub; but the *Grand Signior* having had notice of it, caus'd his new Mistress to be remov'd to the *Serrail* of *Chataldge*; which is in the Neighbourhood of *Constantinople*, and went thither to recreate himself with another Pleasure after the Fatigues of Hunting.

The Empress perceiving it to be a remediless mischief, fear'd lest the increase of the *Sultan's* new Passion might make her totally lose her credit, which was already much diminish'd. She fancied it her best course to sooth the Emperour in his new Inclination, and let him know that her extravagance was an effect of the passionate Love she had for him; that, nevertheless, she was minded to Sacrifice her private Interest to his Highnesses Pleasure, and that she should be fully satisfied did she but know that Prince to be content.

The Artifice sped. Whether that the *Sultan's* Passion that had been augmented by the *Sultaneſs's* jealousy, was diminish'd by her feign'd indifference, or that really he very little minded all these Women, which is most likely, he went again after his usual rate to the *Hasséki Sultan*, whom the news of her Rivals being with Child did strangely torment. Yet was she forc't to dissemble, and curb her Spirit for fear of spoiling all, and wait the success of the others lying in, who happily for her had a Daughter at *Baba* in *Bulgaria* while that the *Grand Signior* was in his *Carmeniek* Expedition, and this did more than a little solace her. She was very much afraid of her having a Son, which would have confirm'd her in the *Grand Signior's* Affection, who had designed this young *Sultaneſs* his Daughter for the

Grand Vizier Cara Mustafa Pacha. He was to have married her at his return from the Siege of *Vienna*, if he had taken the Place, and if it had not been his ill fate to have perish'd at *Belgrade*.

The other example of the *Sultaneſs's* jealousy is fresh, ſeeing the thing paſſ'd within theſe four years. Custom will have it that the *Grand Viziers* at their Acceſſion to the Miniſtry make Preſents to the Emperour. *Cara Ibrahim Pacha*, the Succeſſor of *Muſtafa*, who had been newly ſtrangled, among other Oblations he made to his Highneſs, preſented him with a young *Polish* Slave call'd *Hatidge*; the moſt perfect that could be found among the *Jews* who Trade in that Merchandiſe. She was cull'd from out a vaſt number. She had an advantageous Shape, round Viſag'd, blew Eyes, large, well cleft, her Noſe a little turning up, her Mouth and Teeth beautiful to perfection, her Complexion of a dazzling brightneſs, and her Hair of an admirable Aſh-colour. She was then in her eighteenth year.

The *Jew* got conſiderably by *Hatidge's* Charms, ſelling her for fifteen hundred Crowns, and the *Vizier* ſent her to the *Kiſlar Aga*, to preſent her to the *Sultan*, who falling in Love with her, ordered the Keeper to obſerve ſecreſy by reaſon of the *Sultana-Queen*, and that ſhe ſhould be brought to him the night following. It is to be believed that this new Miſtreſſes ſecret Charms compleated what a bare ſight had ſo much advanc'd.

His Highneſs knowing the *Sultaneſs's* Spirit, and fearing the fallies of her Temper, caus'd her to be remov'd from the *Grand Serrail* to another upon the Channel of the *Black-Sea*, to ſee her with the more freedom. She continued there for ſome time without the *Guveches Sultans* ſeeming to take notice of it, or manifeſting the leaſt concern or trouble, but ſhe was brooding very different Deſigns in her Head, and meditated a fatal and cruel Revēge.

Upon a certain time that the Emperour was a Hunting at a days Journey from *Conſtantinople*, the *Sultaneſs* commanded the Galliot to be made ready to go take the Air upon the Canal of the Sea. The chief of the Eunuchs having given

given the necessary Orders, she stole on board with a small number of her most trusty Slaves, and being come near *Kandil Bakhtchei*, so is the name of the *Serrail*, where this new *Odalik* was kept she would needs go on shore on pretence of going to divert her self in some one of the *Grotto's* of the Gardens; when that *Haridge*, who lov'd Fishing was in a Pleasure-House upon the Sea enjoying that innocent Pleasure. The Maids that were about her went to meet the *Sultane's*-Queen, and joining with their Friends, conducted her to the finest Place of the Garden. She staid there with two of her greatest Confidants, the others struck into By-places, to be at the more Liberty.

This *Sultane's* whom jealousy and the desire of revenge did cruelly torment, lost no time. She stole from the *Grotto* whence she was followed by two Accomplices of her wicked Design, and went directly to the Pleasure-house of the Unfortunate *Haridge*. They surpriz'd her, threw her into the Sea, and went their ways without being perceived, at least so is the Account the Eunuchs give of that matter. *Haridge's* Death extremely startled and afflicted the Emperour, who nevertheless dissembled it, and thought fitting to seem to believe it to have happen'd according to the Gloss they gave it in their relating it, though he had been fully informed of the contrary, and that he did not doubt but that it was a trick of the *Sultana's*, but there was no remedy. He caus'd the Body to be sought for, that he might not lose with a Mistress he loved, a vast quantity of Jewels he also valued.

*Of the Grand Signiors Daughters and Sisters;
of their Marriages, and Ceremonies therein
observed.*

THE *Sultane's* condition is much happier than that of the *Sultan's*, the Emperour's Sons. His Highness is ever careful to provide for the Daughters, and the greatest favour the Princes can hope for from him, is the preservation

tion of Life, to pass it, as the Emperour now reigning did, in a perpetual Prison, to be brought up and fed like Women, and serv'd by Old-women, who take care to give them often a certain Conserve proper to extinguish the flames of Concupiscence. The *Sultaneesses* on the contrary are married in their greenest years, and have sometimes had three or four Husbands before they have attain'd to the Age of Wedlock. Nay, this is a stroke of Policy, and a piece of Husbandry in the Court to rid it self of them betimes, and to encharge some rich old *Pacha* with the keeping of a Princess, who is most commonly the occasion of his Downfal; they are not wanting to find Pretences to take away his Life, and give the Confiscation of his Estate to his Dowager.

When the *Grand Signior* is minded to rid himself of a Daughter or Sister, and that he chuses her a Husband, he signifies this his Intention to the Party by a *Hatcherif* or Royal Command, that he should prepare himself for the Honour he means to do him, and he regulates the *Sultana's* Dowry, which consists in all sorts of Jewels, Vests of rich Stuff, Furrs of great value, Cushions, Quilts, Carpets and Tapestries of admirable work, a world of Plate, and a bundle of Linnen, Sheets, Shifts, Handkerchiefs embroidered with Gold. The *Pacha* on his part sends Presents, not only to his future Bride, but to the *Grand Signior*, to the *Sultaneesses*, to the Princess's Nurse, and to the Maids that are about them. If the Bride be the *Sultan's* Daughter, the sending of these Presents is done with great Pomp, which is also practis'd at the removing of that Princess to her Husband's *Serrail*.

The *Mufty* makes the Contract, and settles the Dowry *Nekia*. Formerly it did not amount to above twenty five thousand Crowns, it now sometimes reaches to a 100000. The day appointed for the *Nuptials* being come, the *Pacha* does with his Friends attend in his own Apartments till notice is brought him to enter into that of the *Sultaneess*. As soon as he sees the *Kiahia Kaden* appear, she being the *Intendant*, encharg'd with this Care, he rises, goes to meet her,

her, kisses her hand, and follows her while that his Friends make Vows for his happy Marriage, and for his Prosperity.

The *Sultaneſs* being cover'd with a Veil of Red Taffety, which hides her quite, is ſeated upon a Stool at her Chamber Door: As ſoon as ſhe perceives him ſhe riſes, and withdraws into a corner of the *Sofa*. The Eunuchs take away this Bridegroom's Slippers, and make him ſtay a while upon the Threshold of the Door, as a mark of Supremacy, and then introduce him into the Chamber. He makes three low Bows at three ſeveral times; he falls upon his knees with his face to the ground, and ſays a ſhort Prayer, which being ended, the Intendant conducts him to the *Sultana's* feet, joyns their hands, and utters ſome words which make the Marriage. He ſits down upon the *Sofa* near his Bride, and entreats her to unveil her ſelf: She makes no ſemblance of hearing him, and affects a haughty, arrogant, ſcornful Carriage, which nothing is capable to make her recede from, ſave the conſiderable Presents he promiſes her, and ſhe asks for Drink to have a pretence to take off the Veil which hides her face.

The Husband ſtarts up, takes at the ſame time a *China* Cup full of Water that is ſet there on purpoſe, and continues ſtanding till ſuch time that the Bride nods to him to draw near. He kneels down at her feet, and preſents her the Cup. She takes off her Veil, and drinks a little out of Ceremony. The Slaves immediately bring a Baſon, on which there are two Plates garniſh'd, the one of two roſted Pigeons, and the other of Sugar-candy.

The poor Husband is here forc'd to undergo another Fatigue, ſo to oblige the *Sultaneſs* to ſit down to Table, and to taſt thoſe Meats which are of the eſſence of the Ceremony. She redoubles her diſdainful Carriage, and nothing can ſweeten it but the ſight of the Presents. Then ſhe ſuffers the *Pacha* to take her under the Arms and conduct her to the Table. He ſerves a Pigeon to her, to let her know by that Bird, which is the ſymbol of Fidelity and Union, that they ought to live together like two Turtles. She eats, and preſents him with Sugar-candy to expreſs her ſweetneſs,
which

which is not over great, seeing that most commonly those *Sultaneſſes* continue in their insupportable airs of Arrogance, and availing themselves of their Birth, and the *Grand Signior's* Authority, treat those Husbands like Slaves, without their having the liberty to complain of their usage.

This Repast ends almost at the same time it begins. The *Sultaneſſ* goes again to her Place, and the *Pacha* by her. All the company withdraws, and leaves them at full liberty, though not to consummate the Marriage: It may, indeed, be the season, but 'tis not the mode. The Husband employs those precious moments in expressing to his new Bride the Obligation he has to the *Sultan* for the honour he has done him in chusing him for the Husband of so charming a Princess. He assures her that he will use his utmost endeavours to render himself worthy of this Blessing by extraordinary Affiduities and Respects, that she is his Patroness, and he her Slave. Those Complements are slightly enough received, and if any returns be made them, 'tis only by a nod of the head, I do not say a kiss; the *Pacha* would be happy were he but permitted to touch her fingers end, if she has not yet been married. And though she have already been married, yet he thereby finds but little more Indulgence, the fashion being to spend all that time in merriments till the morning.

After the *Pacha* has discours'd a while with the *Sultaneſſ*, his Friends come into the Hall, where they set the Instruments a playing, to let him know that they expect him; and this is the signal of the Bridegroom's coming out, and of the Lady's return to the *Sultaneſſ*. The whole night is spent in Feasts, Sports, Musical Divertisements, Dances, and Puppet-plays each apart. The Bridegroom diverts himself with his Friends, and the Bride with the Ladies.

Two hours before Day, they prepare the Nuptial Bed. The *Intendants* undress the *Sultaneſſ*, they put her to Bed, and the Ladies withdraw into other Rooms. None stays with her save the *Yengue Kaden*, Mistress of the Nuptial Ceremonies, who instructs her in what she is to do, that so she may not derogate from her Quality or the Customs. An Eunuch goes to acquaint the Husband that it is time to leave

leave the company, and this is done after a manner pleasant enough, since it is without speaking to him. He only presents him his *Papoufhes*, a kind of Slippers; then gets up, and withdraws into his own Room, and leaves his Friends, in nodding to them with his head. The Musick leaves off, the *Pacha* undresses, and goes in his Night-Gown to his new Wife.

He does not presently flounce into Bed; he kneels at the *Sultaneſs's* feet, kisses them, and scratches the sole, and then steals gently under the Quilt; he laies himself at the side of her, but out of respect he would not dare to embrace her; 'tis she must make all the Advances, and kiss him, to give him the boldness to caress her.

If she is a Virgin, he contents himself with these Careſſes, & attempts no farther without having a supreme order for his so doing. This is a privilege which the *Grand Signior* reserves to himself. One must by a Request let him know that the Princess his Daughter, or Sister, will not consent to the consummation of the Marriage, and ask his permission to constrain her to it. His Highness gives a *Hatcherif*, by which he orders the *Pacha* to consummate the Marriage, as soon as he shall have receiv'd the blessed command: These are the very terms. He reads this to his Wife, entreats her anew, and if she does not obey, which is very rare, he has the power to act as Master in the case.

After the Consummation of the Marriage the Husband goes to the Bath, and an Eunuch on behalf of the *Sultaneſs* brings him a Shift, a pair of Drawers, and an Handkerchief. At his coming out of the Bath, he returns to his Friends in his own Apartment: They wish him joy upon his new Marriage, and a Meal is serv'd up all of Sheeps Petty-toes. Thus the Day by us call'd the *Weddings Good-morrow*, is by them called the Day of Petty-toes, *Pacha-guni*. The *Sultaneſs* gives the same entertainment to her Friends. The Diversion of this Day quickly ends by the drinking of Liquors, and taking of Perfumes. The Guests take their leave of the new Married Couple, and the *Pacha* shuts himself up for eight days with the *Sultaneſs* to accustom her to him, and render her familiar.

Of the Grand Signior's manner of spending His time, and of his Highness's secret Pleasures.

THE Daily Occupations of this Prince are pretty well regulated. He rises an hour before day in Winter, and at break of day in Summer, and sometimes earlier. He washes his Face and Hands, then says his Prayers. This was *Mahomet* the Fourth's Method.

On the days when the *Grand Signior* Bathes, he rises an hour sooner than ordinary. If he has lain in his own Chamber, he goes into the Bath of Men, and it is the *Hammamgi-Bachi*, Master of the Bath that rubs him; If he has lain at the *Sultaneſs's*, He goes into that of this Princess. At his getting out of Bed, she puts a little Quilt o'er his Shoulders, she accompanies him with the Treasures, the Laundress, she who makes the Coffee, and a Female Buffoon for their diversion. 'Tis the *Sultaneſs* who rubs and washes his Highness; the others prepare the Linnen perfum'd with *Amber* and *Aloes-wood*, and at his coming out of the Bath they put upon his head a great Veil of Goats-hair, finer and more curious than Silk. They call it *Chal*, and instead of returning to the Ladies Lodgings, he goes to his own Apartment.

After Prayer they serve up Breakfast, consisting of Eggs of all sorts, Sheeps-petty-toes, boil'd Chickens and Fruit. Then he assists at the *Divan*, if it be one of the days appointed for Justice, or confers with the *Vizier* about Affairs of State; if not, he reposes an hour or two, or else takes Horse. At nine a clock he goes again to Prayers, which is followed with a walk in the Gardens, or some other Divertisement till Dinner time.

Before he sits down to Table they spread a great *Indian* Carpet of Silk Embroidery, and upon that another smaller one of Gold Broccard, to cover two Cushions between which the Emperour sits. They cover his Knees with an Embroidered Toilet, and they set before him a Banquet garnish'd

nish'd with Plates of Gold, on which they place a very large silver Bason, which is at least four foot in Diameter. The whole is set out with all sorts of Sallads, and the midst of it is empty to receive the Dishes.

The *Grand Signior* eats always alone in the *Hazoda*, or in the Gardens. All the Dishes are cover'd and wrapt up in Toilets, and seal'd with the Clark of the Kitchens Seal; and are not unseal'd again but in his Highness's presence. They serve him up but one Dish at a time. During the Repast, the Mutes and Dwarfs make a thousand pleasant postures to divert the Emperour, who throws Morcels to them to have the pleasure of seeing them scramble and snatch 'em from one another.

It is an errour to say, that the *Turks* neither eat in Gold nor Silver, and 'tis rather an effect of their Policy than a prohibition of the Law. They are afraid lest an over-great use might diminish a Metal, the Mines of which are not over-abounding among them. The *Grand Signior* has Dishes of Gold and Silver which he makes use of in his Progress both in the Field & Army, by reason that the green Porcelain *Mertabani*, wherein he commonly eats, cannot without danger be carried up and down. There is another reason which induces the *Turks* to make use of this green Porcelain which comes from *Tartary*; they fancy that it cannot suffer any poyson'd thing without breaking. Their Spoons are of some precious Wood, or of the Beak of a Bird, by reason that Gold and Silver growing hot keep their heat too long, but it is not the same with Wood, whence it is easy to conclude that the little use of Gold and Silver Plate, is less a Superstition than a very wise Reason. The *Grand Signior* eats with his Fingers which he cleans at each mouthful; he does not drink while he is at Dinner. After they have wash'd his hands with very fine Soap and sweet scented Waters, they serve him up a great Porcelain Cup, full of *Sorbet*. The Coffee and sweet things follow this Beveridge. After his Highness rises from Table, he reposes again for a while, and then takes the Divertisement of Hunting, Walking, the Exercise of the *Itchoglans*, Wrestling, Buffoons, Mutes and Dwarfs. He goes very often to eat in the Gardens of the *Pachas*, and of other

considerable Persons, who, besides the Treat, are obliged to make him great Presents of Jewels and Money, which they put under a Cushion by that Prince's side, and which the *Selictar* is careful to take along with them upon their going away.

Every *Tuesday* the *Grand Signior's* head and face are shayed amid the sound of Instruments and Voices. This is practised with great Respect. Two *Itchoglans* hold the Linnen on which falls all the hair which they burn. Formerly they put it into a Gold Box, and the Emperour made a Present of it to his Barber. This Custom was introduced by *Sultan Murad*, for the abolishing the Barber's Priviledge, who might demand what Boon he pleas'd, while he had the Razor in his hand, without fear of being denyed.

In case the *Grand Signior* should not go to the Bath all the week long, he is by Religion oblig'd to go into it on the *Friday*, the better to sanctifie the Day, and to wipe away by this solemn Ablution, in washing extreamly all the parts of the body, what may have sullied the soul.

His Highness sups about five a Clock, and goes to Bed about an hour and half after it is night, and after the last Prayer is performed. They make his Bed when he is ready to lie down. It is composed of three Quilts lined with a very rich Stuff, and in Winter the last is garnish'd with Sables. They spread a Sheet of extraordinary fine Cloth, and the second is fasten'd to the Coverlet of Broccard, or Embroidered Sattin. There are a world of little Pillows stuff'd with Cotton, and cover'd with Musceline Embroidered with Silk. The Bed is surrounded with great Cushions. In the midst of the Chamber are two great Gold Candlesticks with two huge Wax-lights, that burn all the night long, as well as a Perfume of Amber and Aloes wood. The *Sultan* sleeps with a little Turbant on his head, a Waist-coat and a pair of Drawers. There are always two Old-women watching by him.

If the *Grand Signior* means to visit the *Sultana-Queen* by night, he signifies his Intention to her by the *Basch Mascara Boula*, the chief Female Buffoon, that diverts her, and prepares her for the *Imperial Visit* by Stories and Discourses befitting to make her expect that honour. She comes to receive the *Sultan* at the door of her Apartment, kisses his hands, which she lifts to her fore-head, leads him under the arms, undresses him her self, and goes to Bed after him. The Slaves, who commonly lie in the *Sultane's* Room, withdraw;

withdraw ; there are only two upon the Guard at the outward door, to enter upon the least signal. His Highness only goes to the *Sultaness's* Apartment, the others go to him in his, which so much the more confirms her Preheminency, and her Quality of first *Hassèki*.

When the *Sultan* means to make a new Mistress, he orders the *Kiabia Kaden* to assemble the Maids. This order is sufficient to create an Emulation in all those lovely Prisoners, each of them would please, and fits her self out the best she can, to gain the *Grand Signior's* Affections by displaying all the beauty and finery afforded her by Art and Nature. He goes to the place where they are, and if there be any one has the gift of pleasing him, he throws her his Handkerchief. This most happy creature immediately prostrates her self upon the floor, takes the precious Pledge of her future happiness, kisses it and puts it up safe in her bosom.

In this Court, as in all the others of *Europe*, the Caresses of the Prince invite the Complements of those that are sometimes the most jealous of the good fortune of those they congratulate. All the other Maids come to partake in the joy of this new Mistress. The Old-women repair immediately to her, lead her to the Bath, dress her up gorgeously, deck her with Jewels, and conduct her at the usual hour to the door of the *Imperial* Chamber amid the sound of Instruments. The Eunuch on the Guard goes to give notice to the *Grand Signior* of this new Mistress being come, and to receive his Orders for her introduction. If his Commands be for her to enter, as soon as she is over the threshold of the door, she runs to the feet of this Emperour's Bed ; the door shuts, and the Musick continues to sing and play Tunes suitable to what is to pass behind the Scenes.

This fair one does not content her self with falling on her knees at the Bed's feet, she lifts up the Coverlet a little, kisses the *Sultan's* feet, and continues in this posture till he commands her to come to Bed ; which she does by stealing in at the feet, and slipping up softly by his Highness's side, who, upon his dismissing her, puts a Handkerchief over her face, for a mark that he has tryed her, and that this Maid's Modesty does not permit her to shew her self before she be purified.

Nevertheless this Ceremony is only a meer Grimace, since she takes off that Handkerchief as soon as she is got out of the *Grand Signior's* Chamber, where the same Old-woman waits her coming, to conduct her to the Bath. She has then a Place given her in the *Ouzsun Odes*, long Chamber ; It is the Apartment of those that have had the
favourites

favours of the Emperour without having Children, and whom they call *Odalick*. She has Eunuchs appointed her, and some other Maids for her Attendance. If she proves with Child, and is brought to Bed of a Son, they confer upon her the Quality of *Hassaki*, first, second, or third, according to her rank. The Emperour lately deposed made but two *Hassaki's*; The *Sultana-Queen* did dexterously divert these sorts of Intrigues, to which he was not over-prone, his Inclinations being, indeed, somewhat faint for all things save Hunting, that was his predominant Passion, and he spent the finest Days of his Life in that Recreation with so great an Avidity, that it frequently made him lose his Repose and Eating. In all likelihood *Soliman* the third, his Brother, will not be so wedded to that Exercise, as well through his Humour and Inclinations, which are very different from those of *Mahomet*, as through the necessity of his Affairs.

There was formerly in the *Serrail* a Chamber of *Falconry* with Eighty Pages; commanded by the *Grand-Falconer* called *Dogandgi-bachi*. They govern'd, fed and clean'd the *Grand Signior's* Birds. They alone had the Privilege of walking in the *Serrail*, under pretence of looking to their Birds, and, indeed, they were oblig'd to carry a Bird upon their fist, if not, they would have been chastis'd. After the suppression of this Chamber, there has ever been an *Arfagalar*, who out of honour bears the name of *Grand-Falconer*.

The Birds are at present in the hands of three Officers, who no longer dwell in the *Serrail*; they are called *Dogandgi*, *Tchakirdgi-Bachi* and *Chakindgi-Bachi*. The difference of these three names comes from three different species of Birds which the *Turks* make use of, namely, of the *Dogan*, which signifies a *Spar-hawk*, *Tchabir*, a *Merlin*, & *Chabin*, which signifies *Falcon*, each Officer governs those whose name he bears, and has a world of Servants appointed to look to, air and exercise them. When the *Grand Signior* means to fly, these three Officers carry the Bird, & are followed by all their servants in the same equipage.

These Officers have considerable Incomes, which they derive from the *Haz-arpalick* assign'd them for their subsistence, and for the maintenance of their Equipages, Birds, and the servants that have them in keeping. There are several Villages that pay not any Tax, on condition to furnish annually a certain number of Birds for the *Falconry*. They are bound to teach them, and to put them into the hands of the Officers, from whom they take a Receipt, which exempts them from all sorts of Impositions.

The *Grand Signior* has above 1200 Greyhounds, Hounds and Mastiffs, or Bull-Dogs, the last are for Bull-baiting. They are all fed differently according to their species. They give the Mastiffs Bread and a Goat's-head a day, half the head in the morning, and as much in the evening. The Greyhounds have two loaves a day, and a Goat's-head a week boil'd, without fleaing it, taking off the hair, or taking out the bones, by reason that this purges them. The *Turkish Greyhounds* are the most beautiful Dogs of their kind: Their Tails and Ears are like those of *Spaniels*, principally those of the Isle of *Cyprus*; nay, there are some that quest and have a very good Nose.

Sometimes wagers are laid upon the fleetness of these Dogs. The Masters for three days only feed them with the yolks of Eggs. They must be carryed evening and morning, and walk'd out to empty them. The *Turks* have a great value for this kind of Dogs. The Hounds and Beagles are fed like the others. The *Grand Signior* has a vast number of *Poland-Tygers*, which are beautiful, but worth nothing. They have all houffes that are of *Broccard* when his Highness marches in Ceremony.

There are a sort of little Tygers, by the *Turks* called *Chapar*, which they make use of in Deer-hunting. It is so fierce an Animal, that if it does not take its Prey in three Leaps, it is paw'd; and if he that governs it does not caress it to comfort it, it would burst with rage. The Falconers that have the care of them, carry them behind them on Horseback, and notwithstanding their fierceness they are so-so docible.

When the Emperour is minded to make a general Hunt, after he has appointed the place, he issues out a Command for the raising of the People that are to beat the Countrey; this Command specifies the number. The *Hassiki's* of the *Bostandgi Bachi*, who are encharg'd with the Execution, appoint the number which each Bailiwick of the Province where the Hunt is performed is to furnish. They sometimes get together full forty thousand, and there would be many more, if the *Bostandgis*, made the Leavy exact, and did not exact money from those they exempt.

The *Grand Signior* does not give any maintenance to these Hunters, those that are obliged to furnish them, feed them. They surround a vast Countrey, and these Hunters who still march in a Circle, drive all the Game that is within the compass, and which retires into a Wood wherein they shut it up. There they make a number of Glades, which end in a vast empty space, which is in the midst of this Wood.

Wood, and wherein they erect a little Amphitheatre, whence his Highness views the whole Chace according as it is rouz'd and started. Sometimes the *Grand Signior* does not mount upon this *Amphitheatre*, he continues six or seven hours on Horse-back, spurring on all sides during an excessive Cold, without taking any nourishment, saving some mouth-fulls in passing from one place to another, where Men are set with Basons, which they put upon their heads as soon as they see his Highness appear.

They take Hinds, Fallow Deer, Staggs, Wolves, and particularly, a world of Hares, which they knock on the head, according as they would make their way through the Circle. The hooting of these Hunts is very pleasant, when they are performed in a good season, and it is diverting to see Men, Dogs and Animals Pell-mell within about a Leagues compass, with the shouts of those that form the inclosure to hinder the Game from going out. The manner of tossing Hares in the Plain of *St. Dennis* is a slight Image of it,

F I N I S.

An Advertisement.
MODERN HISTORY,

O R, A

Monthly Account

Of all considerable Occurrences, *Civil, Ecclesiastical, and Military.*

With all Natural, and Philosophical Productions and Transactions.

Printed at London, By J. B. and Sold by Joseph Hindmarsh at the Golden Ball over against the Royal Exchange, and by Randal Taylor near Stationers-Hall in Ludgate-Street.

AS Curiosity is natural to Mankind, it has been likewise the Care and Business of This Age to furnish Novelties and Entertainments toward the gratifying of that Humour: But many People are so hasty, or so heedless in the discharge of this Office, that they do not attend as they ought to do, either to the Dignity of the Subject they are to work upon, or to the Truth of what they Report: By which means a Thousand Fables and Falsities are impos'd upon the world: Matters of moment, promiscuously confounded with things of little worth; and for want of separating the True from the False, the Good from the Bad, and useful Notions or Curiosities from matters unprofitable, men are at a loss what to take, and what to leave.

Now for the preventing of these inconveniences for the future, there is Order taken for the drawing of all Memorable and Notable Events and Relations out of the several Fragments that have been published concerning them into one entire Collection: That is to say, in the regular Series of a Monthly Account. This to be done

in the most succinct and faithful manner possible; and nothing to be inserted, but what is of weight, and verified from the best hands.

And for the perfecting of this work, there is such a Correspondence settled abroad, that very few Occurrences of any kind will scape us, whether Civil, Military, or Ecclesiastical, beside Philosophical Transactions and Improvements, which we suppose will be as well beneficial as delightful to the curious: And as we shall on the one hand be very careful not to let any thing slip within the compass of our pretensions, so on the other hand not to intermeddle in the secrets of any Church or State-matters beyond our Province.

The reason for Publishing this Relation once, and but once a Month (as that's the course resolv'd upon) is this; First, that the notices of things to be made publique may be carried on Methodically upon equal distances of time, and without wracking peoples expectations by any longer Intervals. Secondly, That matters may be deliver'd with as much caution for the certain truth of matters as such an undertaking will bear: But if any mistake of what kind soever shall happen (this care and industry notwithstanding,) the Publisher of these Sheets will take it very kindly to be inform'd; and that whatsoever is amiss shall be constantly rectify'd in the Account ensuing to the said Information: And we shall give further to understand, that this Collection (God willing) shall be constantly publish'd the second Wednesday of every Month.

Eight of these Monthly Accounts have already been Publish'd, and the Ninth is in the Press, and they are to be had for Six-pence a piece, and once in a Year they will make up a Bound Book in Quarto, of a considerable Volume; besides, their containing (as we have already said) the whole History of all Modern Occurrences they will be intermixt and beautified with Tracts of Geography, Criticism, and generally, all that falls within the Commonwealth of Learning; as for example the foregoing Turkish Secretary being to be bound up with them: All which advantages joyn'd with their certainty will recommend'em not only to the Cabinets of all the curious, but to all Publick Houses, as Coffee-Houses and others, where the Entertainment they afford must of necessity invite great resort,

FINIS.

